THE PROTESTANT's Self-Defence: OR, A Discourse BETWEEN A Papist and Protestant:

WHEREIN

The Disagreement of the Popish Religion, and the Agreement of the Protestant with Scripture, is plainly proved to the meanest Capacity.

By the late Reverend Divine,

CHARLES DRILLINCOURT.

The Second Edition.

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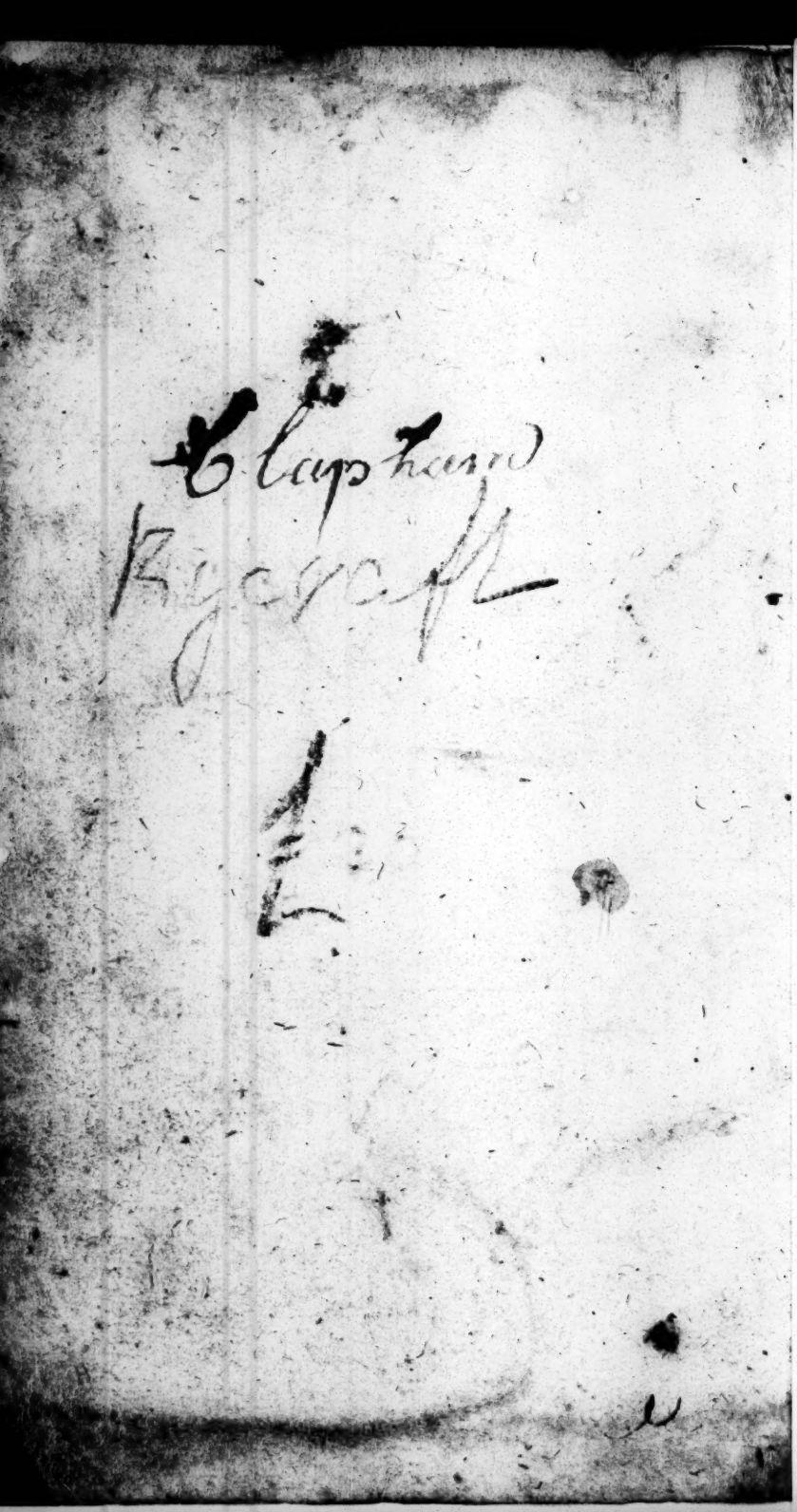

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B L

J. Green

To the READER.

Christian Reader,

I Shall need to say nothing in commendation of this Book, but only this, that I never yet met with a piece of so small a bulk, which does so punctually, plainly, and briefly answer all the common fallacious Objections of the Papists against our Religion: Please therefore to peruse it, and if it gives you not as much satisfaction as you did expect, yet I am sure it will give you so much as will countervail the pains you bestowed in reading it.

I have only one thing to advertise you of, that whereas the last Discourse does particularly refer to the Confession of the Reformed *French* Churches, and accordingly quotes some passages out of it, yet they differ in nothing from the Doctrine of our Church of *England*, and consequently will suit our case as exactly, as if they had been particularly calculated for us.

THE

Authors PREFACE.

THere is within these few years, sprung up in this Kingdom, a certain sort of people, called The Popes * Missionaries, or Fathers of the Mission; *and others who stile themselves* Propagators of the Faith, or Fathers of the Propagation. *They have generally one and the same design, and endeavour what in them lies to palliate the Romish abuses and superstitions, and to shake the Faith of the weak: They delight in roving up and down every where, and are like the Pharisees spoken of in the Gospel,* who compassed Sea and Land to make one Proselyte. *Whether the glory of God and Mans salvation leads them, or else their own honour and particular interest, will appear when the* Books shall be opened, *and God* shall bring to light the hidden works of darkness, *and shall punish in his just wrath her* who makes Merchandize of Souls, *and thinks that* the gifts of God may be bought with Money. *These Gentlemen know well enough, that in the presence of persons, but of ordinary reason, they can neither prove nor defend any of these Articles of their Creed which we have rejected, because they have no foundation in Gods Word: They see likewise that they cannot with the least colour oppose the Essence of our Religion, because it is the*

* Missionary signifies Apostle or Messenger.

the very heart and soul of the true and pure Christian Doctrine; wherefore they have thought it their best course to cavil about words, and to be critical in some small circumstances of things not necessary to salvation. They have always in their mouths certain Objections, which they utter with as much boldness and confidence, as if they were Oracles. *After they have scattered these up and down in one Province, they flie into another; and when they return, they begin again the same trade.*

God be praised, there is a very great number of people among us (and some of them no Schollars) who prudently dis-intangle themselves from these imaginary difficulties, easily break all these Spiders Webs, and with singular success oftentimes stop the mouths of these great affecters of Controversie. Others there are, who though they cannot punctually answer all these new Cavils, yet are they not won by them; for they look upon these Hireling Disputants, as upon so many Hocus Pocuses. *They know well enough, that they cheat, although they know not how they do it, or wherein their jugling consists. Although all the Sophisters in the World, are not capable to shake those honest souls who are founded and rooted in Christ Jesus, yet the most of them desire to be armed against all their Assaults, and to be able to confound them, and to make them ashamed. It is to satisfie this holy and commendable desire of theirs, that I put Pen to Paper.*

I also freely confess, that I do this to ease my self a while: For these new Disputants are like Flies, which although you drive away, will still return, and never cease to trouble you. After you have sufficiently refuted all their Objections, they come to you again, and with a brazen face produce the same things, as if they were new: And as Flies bring others with them,

and all together make one and the ſame buzzing; ſo when you can ſuffer theſe people no longer, they ſend you their Emiſſaries and Diſciples; you ſee many new faces, but you hear ſtill the ſame Song, and ſee them go round the ſame Circle. Inſomuch, that I may truly ſay, that one certain Objection hath been made me, and refuted above five hundred times.

I do not now intend to give new ſolutions, but only to publiſh thoſe which I have already given to an infinite number of people by word of mouth, and to ſome in writing: At leaſt, theſe Gentlemen ſhall not boaſt that we are not able to anſwer them. Thoſe among us who are troubled with ſuch people, will here find wherewith to ſtop their mouths; it will be, as it were, a ſmall Magazine, wherein they will find all ſorts of Defenſive weapons; and, as it were, an Antidote againſt the poyſon of this age: But if any one intends hereafter, to repeat to me theſe pitiful Objections, I will ſend them to this Treatiſe.

I proteſt before God and his holy Angels, that I proceed with all poſſible ſincerity and candor; and that I have made it my ſtudy faithfully to ſet down in theſe Papers, all the Objections of Moment which now ring through the World: But if you find that I have omitted any one, it will be either becauſe I never heard of it, or rather perhaps, becauſe I ſhall not remember it while I am writing. And to let you ſee that my aim is not to conceal any thing whatſoever, if God permit me to publiſh this Treatiſe once more, I promiſe you to add thereunto whatſoever of new my memory ſhall tell me of, or my Friends or Enemies ſhall take the pains to acquaint me with.

I have made this work as plain and clear as I could, that ſo I might condeſcend to the Capacities of thoſe, for whoſe ſake I undertook it. I ſeek

not thereby my own honour, or the applauſe of the World, but the glory of God, and the edification of his people.

O thou Father of Lights, God of Mercies, Giver of every good and perfect Gift, ſhed abroad thy Grace, and ſacred Benediction upon this little Work: Vouchſafe to make it ſerviceable to the glory of thy great Name, and to the Salvation of thoſe Souls, which thou haſt redeemed with the Blood of thy own Son; and for which thou haſt prepared thy Kingdom, from the Foundation of the World. *Amen.*

ADVERTISEMENT of the Author.

ALthough this Book ſpeaks of *Miſſionaries* in general, yet the Author declares, That he addreſſes his Diſcourſe only to thoſe mentioned in his *Preface*, who (without inviration) go from place to place, and from houſe to houſe, provoking people to diſputes; and by their craft endeavour to ſurprize the ſimple, and to turn them from our Religion. Moreover, his deſign is not to attack any of theſe men perſonally; but only to refute their Objections, and to ſhew the weakneſs and vanity of them. He thinks it requiſite alſo to let the *Reader* know, that he compoſed theſe *Diſcourſes* in the year One thouſadd ſix hundred forty and ſeven, which muſt neceſſarily be obſerved, becauſe of the times or dates mentioned in the *Second Diſcourſe*.

THE CONTENTS OF The DISCOURSES contained in this TREATISE.

Discourse I.

OF the Excellency and Divinity of our Religion, and of the unprofitable and hurtful things which the Church of Rome *hath added to the true and pure Christianity.*

Discourse II.

Of the Antiquity of our Religion, and Novelty of the Romish.

Discourse III.

Of the Certainty of our Religion, and Uncertainty of the Romish.

Discourse IV.

Of those things which we are said to believe, and yet are not in the holy Scripture.

Discourse V.

Of our Confession of Faith. How it is proved by the Holy Scripture, and the right way easily to end all our Controversies.

THE

J. Greer:

THE FIRST DISCOURSE,

Of the Excellency and Divinity of our Religion, and of the unprofitable and hurtful things which the Church of *Rome* hath added to the true and pure Christianity.

Papist. *IT seems by your discourse, that you are of the (pretendedly) reformed Religion.*

Protestant. By the grace and mercy of God, I am of that Religion which (keeping close to the true and pure Christianity as is taught us in the Gospel of our Lord Jesus Christ) hath renounced all the Errors, Superstitions, and false Services which are taught and practised in the Church of *Rome*.

Pa. *How is it possible that you should be of that Religion?*

Protest. How is it possible *but* I should be of it, seeing God (by his grace) hath given me a clear and distinct knowledge of it. It is ut-

terly impossible to know it, and not to love it with an ardent affection, and to prefer it before all the glory and riches upon earth; for never was any thing so Divine and Celestial, and so worthy the admiration both of Men, and Angels: and if I had not the courage to make open profession of it, I should be of all men the most miserable, and most unworthy of those mercies and favours which God hath vouchsafed me.

Pa. *I see you are made believe you know not what: I pray hath the Christian Religion need of Reformation? Hath it any deformity?*

Protest. The Christian Religion in it self considered, and as it is instituted by our Lord Jesus Christ, neither hath, nor can have any defect, and it never had, nor will have need of Reformation: On the contrary, it is exactly holy, perfect and divine, and therefore it is that which should reform all the world. But blind and rash zeal, having had the impudence to add thereunto its own inventions, it hath been defiled with Superstition, as a fair and true Diamond would be if it were covered with dirt. And then it was reformed, when all that was taken from it which seducing Spirits had added thereunto of their own: Just as if a man should take away the dirt which covereth a Diamond, without touching the substance of it. In a word, it may truly be said of you, and such as you are, that you are made believe you know not what; for you profess to believe in general, all that your Church believes, without knowing particularly the greater part of her Doctrines, and without searching at all into the depth of her Mysteries; so that you believe many things which you never heard of; and you

believe

believe many things which you think you do not believe: You do for the moſt part contradict your general belief by your particular opinions: Cardinal *Bellarmin* himſelf confeſſeth, that your Faith *is better defined by Ignorance, than Knowledg.* And you know, that thoſe of your party extoll to the Sky the Faith of a certain Collier, who (as the fable ſaith) being asked by the Devil what he believed, anſwered, *I believe that which the Church believes*--And being urged to tell what the Church believed, anſwered, *She believes that which I believe.* And ſo running ſtill round the ſame circle, at laſt made this poor devil aſhamed, who (it ſeems) was none of the cunningeſt, ſeeing he had not the wit to ask this fellow, *What is it that both thou and thy Church do believe?* But it cannot be ſaid with the leaſt appearance of truth, that we are made believe we know not what; for all the Articles of our Creed are clearly and diſtinctly expounded to us, and we are exhorted to examine them by the holy Scripture, according to the example of the *Bereans*, who having heard the Apoſtle St. *Paul* preach, *ſearched the Scriptures daily, to ſee whether thoſe things were ſo or not.* Thanks be to God that Religion which is preached to us, is ſo holy and pure, ſo heavenly and divine, yea, the beams of it do reflect with ſuch a glorious and reſplendent clearneſs, that he muſt be no Chriſtian, who doth at all doubt of it: And you your ſelf, who undertake to oppoſe me, (how paſſionate ſoever you may be) will not (I dare ſay) deny any one Article of my Creed; And *I* pray hear it.

Pa. *Tell me therefore what you believe.*

Proteſt. I believe in one onely and true God, who

who is most gracious, most wise, most just, most merciful, Almighty, &c. who by his Word onely, created the World, and governs the same by such an admirable Providence, that all things (even the most contrary,) are subservient to his Glory, and the Salvation of his Elect. I put my whole trust and confidence in this Great and Living God; and I know, that without his permission, not a hair of my head can be diminished; in all my necessities I call upon him, as my God and Father; and I give him most hearty thanks, for all the good things which I receive for Soul and Body. I serve and adore him in Spirit and in Truth; and I submit all my Affections and Desires to his good and holy Will. I endeavour to obey him in all things, and for the rule of my life, I have no other Law, than that which he hath published with his own Mouth, and written with his own Finger. I do beseech him with my whole heart, that he would give me Grace to conform all my thoughts, words, and actions, to this divine Model of Perfection. I believe, that *without holiness, no man shall see the Lord*; and that it is necessary to do good works; it is the way to Heaven, and the mark of the Children of God. God doth not onely command, and accept them, but he doth frrely reward them too, both in this life, and in that to come. I believe that Jesus Christ is true eternal God, begotten of the Substance of the Father, before the World was; so that he is his perfect *Image, the brightnels of his Glory, and the engraven Mark of his Person.* I believe that this onely begotten Son, who *thought it no robbery to be equal with God, made himself of no reputation*; and that

when

when *the fulneſs of time was come*, he took our humane nature upon him in the Womb of the Bleſſed Virgin *Mary*, and that he became *like unto us in all things, ſin onely excepted*. I believe that this Mediator (truly God, and truly Man) hath voluntarily ſuffered for us the ignominious death of the Croſs, and that he hath ſhed his Blood for the remiſſion of our ſins. I embrace this Croſs with my whole heart, I bathe my ſelf with joy in this precious Blood ; and I do not expect life, glory, or felicity, but onely by this bleſſed Death and Paſſion. I believe, that as this merciful Saviour *died for our ſins, ſo he roſe again the third day for our juſtification*, and is aſcended into Heaven, to prepare a place for us. I believe that this glorious Lord is exalted above all the Angels and Archangels, Cherubims and Seraphims ; and that having vanquiſhed all his enemies, he reigns and triumphs at the right hand of God his Father ; from whence he ſhall come in his glory, to judge the quick and dead ; ſo that all perſons who have been ſince the beginning, and ſhall be to the end of the World, ſhall appear before his Throne, to receive according to what they have done in the Body, whether good or evil. I believe that the Holy Ghoſt, from all Eternity proceeds from the Father and the Son ; and that together with them, he is true Eternal God. He is a diſtinct perſon, but hath one and the ſame Eſſence, like Majeſty and equal Power. I believe, he is that infinite Vertue which regenerates us ; the Seal, which ſeals to us the pardon of our ſins, and the *earneſt of the Inheritance*, which is reſerved for us in Heaven. I believe that Church to be the true, which hath Jeſus Chriſt for her

head,

head, his Glory for her end, and his Will for her rule; and that the true Sheep, are they which hear the voice of this Divine Shepherd. I believe the Sacraments which our Lord hath instituted to be the Seals of his Grace, and the Marks of our Profession. I thank God I was baptized in the Name of the Father, Son and Holy Ghost; and I participate of the Lords Supper, in the same manner and form as he instituted it, and his Apostles practised it. In a word, I believe all that our Lord Jesus Christ hath taught us in his Holy Gospel, his Apostles published through the World, and his blessed Martyrs sealed with their Blood. I am of that Religion which the Holy Virgin was of, when she was upon Earth. And I dare affirm, that if you had lived in her days, either you had been no Christian, or you must have had no other Creed: For in that blessed Age (when the Sun of Righteousness arose, and *brought to light, life and immortality through the Gospel*) there was nothing else but the pure and simple Christian Religion: Living and dying in this precious Faith of the Lord Jesus, being truly contrite for my Sins, and begging pardon for them with all the powers of my Soul, I believe, that he will shew me mercy, and save me in his Heavenly Kingdom. According to his promise, and my hope, when my Soul shall depart from my Body, he will receive it into Paradise, cloath it with his Light, and crown it with his Glory: And when (at the end of the World) he shall descend from Heaven with the Angels of his Power, and Millions of his Saints, he shall raise my Body from the dust, and shall make it like unto his glorious Body; that so I

may

may, both in Body and Soul, together with all the blessed of his Father, inherit the Kingdom prepared for us, before the Foundation of the World. What say you to this? Dare you affirm, that this is an evil Creed?

Pa. *All this is good, but do you believe nothing else?*

Protest. St. *Paul* will admit of nothing else, He sought after nothing more exquisite, or more comfortable. He who had been caught up into the third Heaven, and had seen the unspeakable glory of Paradise, protests to the believing *Corinthians*, 1 *Cor.* 2. 2. *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

Pa. *We believe the most part of these things, as well as you; so that nothing obliged you to separate from our Communion, and consequently nothing should hinder you from returning to it.*

Protest. If under pretence of believing this, you believed nothing else, our Forefathers had never separated from yours, and there had been at this day, but *one Sheepfold and one Shepherd*: But you have mixed dross with the fined silver and Gold, and have covered *the pearl of great price, and the treasures of the Gospel, with wood, hay and stubble*, and other things, not onely more contemptible and useless, but things which are both hurtful and deadly.

Pa. *If we have added any thing, it is to increase Piety, to make the Service of God more honourable, and to beget Devotion: And is there any hurt in this?*

Protest. God doth as strictly forbid any *addition* unto, as *diminution* from his Commands. In matters of his Service, he will have us keep precisely

cisely to what he ordains, without turning *to the right hand, or to the left.* He doth not onely forbid things manifestly evil, but also such as have *the semblance of Wisdom, Piety and Devotion.* He rejects all (pretendedly) good intentions, if they be not conformable to his Will. And the Apostle saith, *If he, or an Angel from Heaven, preach any other Gospel than what hath been preached, let him be accursed,* Gal. 1. Moreover, the things which you have added, do not onely hide and obscure the Divine Beauty and perfection of the Gospel, but some of them destroy it, and make it of no effect: They are all of them other things, than what Jesus Christ and his Apostles preached, and consequently are most worthy of a curse; but some of them are things directly contrary, and therefore deserve more than a curse.

Pa. *You cannot prove this, and I defie you to do it.*

Protest. I will make you see it more clearly than the Sun at Noon-day, if you will hear me patiently, and lay aside that prejudice and passion which so much sways you.

Pa. *I will hear you as long as you please, if you will hear me afterward.*

Protest. First, you say you own the holy Scripture. Suppose it, and that you have not taken away any Commandment of the Law, or Institution of the Gospel: But is it not true, that you esteem Humane Traditions, not onely equally with, but many times above whatsoever is written, either in the Old or New Testament, under the pretence of an unwritten Word (which increases every age, and changeth its face every day, and is made speak whatsoever you will have it)

you

you introduce into Religion, whatſoever the Pope and his Creatures pleaſe: But Jeſus Chriſt doth not condemn thoſe onely who reject the Commandments of God, but alſo thoſe who *make them of no effect, by their Traditions*; and he proteſts, *That they honour God in vain, who teach for doctrines, the commandments of men.*

Secondly, You adore God, I confeſs it, (and who would not adore the Creator of the World) but you alſo adore divers Creatures; not onely thoſe which you ſuppoſe to be changed into the Subſtance of the Body of our Creator (as the Bread and Wine in the Euchariſt) but alſo divers others which you confeſs to be but meer Creatures, as Saints, Reliques, Images, and the Croſs, which (as your new Doctors poſitively ſay) ought to be adored with the *Adoration of Latrie*, (that is to ſay, with that Soveraign Adoration wherewith you Adore God.) But God commands us not onely to adore and ſerve him with Religious worſhip, but to adore him onely, S. *Matth.* 4. And he doth expreſly condemn thoſe who adore and ſerve ſuch, as *by nature are no Gods*, Gal. 4. And you know, that the Angel ſpoken of in the *Revelations* not onely exhorts St. *John* to adore God; but he refuſeth and rejecteth the adoration which that holy man (being as it were ſurprized, and for want of due conſideration) would have given him. *See* (ſaith he) *thou do it not. Worſhip God*, Revel. 19. 21.

Thirdly, You pray unto God; I confeſs it: (and who would not pray unto ſo good a Father; and ſo gracious and merciful a God?) but you alſo pray unto the Saints departed, although the holy Scripture affords neither command

mand, promise, nor example for it. And you worship Angels, contrary to the command of St. *Paul*, Col. 2.

Fourthly, You say you put your trust and affiance in God; but you trust also in Creatures: I have seen in some of your Prayers this very expression, *O Glorious Saint in whom I put my trust*: And it is a very ordinary thing with your * Devoto's to call the holy Virgin, *their Confidence, their Refuge, and their only hope.* But the holy Scripture not only commands you to trust in God; but it forbids you to trust in the Creature: And the Prophet *Jeremiah*, in Chap. 17. saith in express terms, *Cursed be the man that trusteth in man, and maketh flesh his arm: but blessed is the man who trusteth in the Lord, and whose hope the Lord is.*

* *A Devoto is one that is Superstitiously devout.*

Fifthly, You confess that it is the grace and mercies of God, which saves you; so far you are right: But you believe also that you are saved by the merit of your works: and yet these two are inconsistent, according to the judgment of the great Apostle, who saith in express terms in the 11 of Romans, *If it be by grace, then it is no more of works: otherwise, work is no more work.* And have you not observed, that the same Apostle in *Ephes.* 2. contents not himself to say, that *We are saved by grace through Faith: and that not of our selves, it is the gift of God.* But he adds in express terms, *Not of works, lest any man should boast.*

Sixthly, You would be no Christian, if you did not believe that Jesus Christ was *made of a Woman*; and that as in regard of his Godhead he

he is the expreſs *Image* of his Father, ſo in reſpect of his Humane nature, *he is like unto his brethren in all things, ſin only excepted:* But you believe in, and adore another Chriſt, who (as your greateſt Doctors tell you) is *made of bread*, and is not at all like either God or Man, having not the leaſt reſemblance of either Nature. It is true, the Reſurrection hath much augmented his glory, but it hath not deſtroyed the verity of his Humane Nature, nor made his Body inviſible or impalpable. After the Conſecration of your Prieſts, I neither ſee nor touch any thing but Bread (which you call an * *Hoſt.*) And I cannot ſee or touch the Natural Body of Chriſt: That hath neither Fleſh nor Bone, therefore it is not the Natural Body of Jeſus Chriſt, who ſaid to his Apoſtles a little before he aſcended into Heaven, *Behold my hands and my feet, handle me and ſee, for a Spirit hath not fleſh and bones as ye ſee me have*, St. Luke 24.

* *Sacrifice.*

Seventhly, You confeſs with us (and the Apoſtles Creed expreſly ſaith it;) That Jeſus Chriſt *is aſcended into Heaven*, and that he *ſits at the right hand of God.* But you believe, or ſeem to believe, that he is alſo on Earth, and in a Millions of places at once; that he is on Altars, and in * Pixes, in the Hands, or in the Stomachs of Prieſts, and of all thoſe who Communicate: But the Holy Goſpel tells us not onely, That Jeſus Chriſt in reſpect of his Humane Nature, is aſcended into Heaven; but it tells us alſo, That *the Heavens muſt contain him, until the reſtitution*

* *A Pix is a Box or Cup, in which the Conſecrated Wafer (or Hoſt, is kept in Popiſh Churches.*

stitution of all things, Acts 3. And that then he shall *descend in the same manner as he ascended*, Acts 1. This glorious Saviour not only saith, *I go to my Father*, but to shew us that he withdrew his Body out of the World, so absolutely, that it should be no more there in any manner whatsoever, he saith in expres terms, *I leave the World*, St. *John* 16. He not only saith, *The poor ye have alwayes with you*, but he adds, *Me ye have not alwayes*, St. *John* 12. And he gives us an expres Caution against this false imagination of his Corporal presence: *If they say Christ is here, or he is there, believe it not. Behold, he is in the desart, go not forth. Behold, he is in the secret Chambers, believe it not. For as the Lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be*, St. *Matth.* 24.

Eighthly, You confess, that Jesus Christ is the *Head, Bridegroom, and Foundation of the Church*; but you give the same titles to the Pope. Your Cardinal *Bellarmine* was not ashamed to write, That the Pope is Head and Bridegroom of the Church, even to the excluding of Jesus Christ, or Jesus Christ being excluded, *Etiam Christo secluso, de Rom. Pontif. lib.* 1. *cap.* 9. And in his Preface, *De Rom. Pontif.* by a most horrid Sacriledge, he applies to this very Pope, the words of the Prophesie of *Isaiah*, which St. *Peter* tells us were spoken of Jesus Christ: *Behold I lay in Sion a chief corner stone, elect, and precious; whosoever believeth in him, shall not be confounded:* And yet these things *are inconsistent*. A Body Politick or Military, may have divers heads, one subordinate to another; but a Natural and Humane Body cannot: And if a body should have two heads (an example

example whereof was ſeen a few years ſince in the City of *Paris*) it is looked on as a Monſter, and a Prodigy: But the Goſpel compares the Church to a *Humane and Natural Body*: See to this purpoſe, 1 *Cor.* 12. and *Epheſ.* 1. 4. The titles of *Vicar*, *Servant*, *and Lieutenant*, do not at all agree with that of *Husband of the Church*: For in a chaſt and lawful Marriage, there is no talk of *Vicarſhip*: A faithful Servant will not call himſelf the Husband of his Maſters wife; and it would be a crime of High Treaſon, if one of the Kings Lieutenants ſhould (while his Prince is living) call himſelf *the Queens Husband*. But our Lord Jeſus Chriſt *lives eternally*; wherefore St. *Paul* calls him, not only the Husband, but the *ſole* Husband of the Church: *I am* (ſaith he) *jealous over you with a godly jealouſie*; *for I have eſpouſed you unto one husband, that I may preſent you as a chaſt Virgin to Chriſt*, 2 Cor. 11. And as for the *Foundation* of a Houſe, when it is once well laid, there is no talk of laying another, but only of building upon that foundation. A man would be accounted ridiculous, who ſhould talk of laying the foundation of a houſe already built, and almoſt finiſhed. It is to mock God and Man, to talk of Foundations of one and the ſame Houſe, which ſucceed one another to the end of the World. And it ſignifies nothing to diſtinguiſh between the viſible and inviſible foundation; for the Apoſtle deſtroys this doting diſtinction, by telling us in expreſs terms, without exception, *Other foundation can no man lay, than that is laid, which is Jeſus Chriſt*, 1 Cor. 3.

Ninthly, You do Jeſus Chriſt the honour to call him, *The Saviour and Redeemer of the World*; but

but you do him the affront to communicate these glorious titles to meer Creatures. It hath been proved to you by expreſs paſſages, that the *Devotoes* of your party boldly affirm, that the holy Virgin is the *Redeemereſs and Savioureſs of the World.* And your Cardinal *Bellarmine* writes under the Popes noſe, *That the Saints are in ſome ſort our Redeemers:* Theſe are his own words in the Firſt Book of *Indulgences, cap.* 4. But the Goſpel tells us, not only that Jeſus Chriſt is our *Saviour*; but it tells us plainly, *That there is no Salvation in any other,* and *that there is no other Name under Heaven given among men, whereby we muſt be ſaved,* Acts 4.

Tenthly, In appearance, you exalt the Sacrifice which Chriſt hath offered on the Croſs; but in effect you deſtroy it, and covertly accuſe it of inſufficiency: For you have invented another, which is that of the Maſs: But the Apoſtle doth not only ſay, *That Jeſus Chriſt offered up himſelf to God; that he hath purchaſed an eternal inheritance for us*; and *that by one oblation, he hath perfected for ever them that are ſanctified:* But he teacheth us expreſly, *That he offereth not himſelf often, for then muſt he often have ſuffered from the foundation of the World: That as it is appointed unto men once to die, and after that the judgment; ſo Chriſt was once offered to bear the ſins of many:* And, *that where there is remiſſion, there is no more offering for ſin*; and, *that without ſhedding of blood, there is no remiſſion:* See theſe paſſages at large in the *Hebrews,* Chap. 9. and 10.

Eleventhly, With one hand you lay hold on the merits of Jeſus Chriſt; but with the other, you lay hold on the Merits of Saints and Martyrs.

You

You cannot deny this truth, nor palliate this Sacriledge; for before God and his Angels, your Priests when they sing Mass, pray unto God, not only through the Merits of Jesus Christ, but also *through the merits of Saints, whose reliques are under the Altar.* Your *Devoto's* publickly assert, That the holy Virgin saves us, and brings us into heavenly Glory, *Not only by her prayers, but also by her merits.* And the *Romish* divinity saith plainly, That there are some Saints and Martyrs, who have suffered more than their sins did deserve; and that their superabundant satisfactions are put into the treasury of the Church, and distributed by the Popes Indulgences. You may see this Prodigy in your Cardinal *Bellarmine*, in his first Book of *Indulgences*, Chap. 2. Finally, (to fill up the measure of Piety, no doubt) in *Rome* it self, are published certain Indulgences, *By the prayers, and by the merits of the holy Virgin Mary, of Michael the Archangel, of St. John Baptist, of the holy Apostles*, Peter *and* Paul, *and of all the Saints*, without making any mention at all of Jesus Christ or his Merits. See this Indulgence in the Book of the *Ceremonial of Bishops*, Page 381. of the *Roman* Edition, 1606.

Twelfthly, You profess to believe with us, *That the Blood of Jesus Christ purgeth and cleanseth us from all our sins.* Why then have you invented the fire of Purgatory? If all sins are washed away, and purged by the Blood of Christ, what then remains to be purged in this imaginary fire? You mock the world in calling it *Purgatory*, for (according to the *Romish* doctrine) it serves not to purge, but to punish Souls, and to satisfie Gods Justice. So that it is not a purging,

but

but a pain and a punishment. I would fain know what resemblance there is betwixt this Subterranean fire, and the Blood of Jesus Christ. Is the grace and pardon of the King, applied to a man, by breaking him on a Wheel, or by burning him quick? But the most torturing Wheels, and the most ardent Fires, are nothing in comparison of this pretended Purgatory, if it be true, (which those of your party say) that it is *ten times* hotter than our fire, and that it differs from Hell fire, in respect of duration only. Will you not open your eyes to see the Sun of Truth which shines in the Gospel? have you not read in great Letters, not only, that *Jesus Christ hath by himself purged our sins; and that his Blood doth wash and cleanse us from all iniquity?* but also, *That there is no condemnation to those who are in Christ Jesus:* That *they pass from death to life*; that *when they put off this Body, they have a House eternal in the Heavens*; and that *they are with the Lord*; and that *they are blessed, who die in the Lord, so saith the Spirit; for from henceforth they rest from their labours, and their works follow them,* Heb. 1. 1 Joh. 1. Rom. 8. 2 Cor. 5. *and* Rev. 14. But what rest or comfort can there be in such dreadful torments? Do you not manifestly contradict the words of the Book of *Wisdom*, which you have canonized; *The Souls of the Just, are in the hand of God, and no torment shall touch them?* This you may find verbatim in the Sixth Chapter. I could make the like observations upon all the other points of Religion: For wherever God builds a Church, there the enemy of his Glory and our Salvation finds means to build Chappels, wherein are preached doctrines which God never taught us, and Services

vices practiſed which were never commanded. Judge now in your own Conſcience, had not our Fore-fathers reaſon to ſeperate the pure and ſimple Chriſtian doctrine, from this prodigious medley of ſo many Humane Inventions and Traditions? Did they not well in ſhaking off the yoke of ſo many Ceremonies and Superſtitions, borrowed for the moſt part from *Paganiſm* and *Judaiſm*? Of which yoke, we may truly ſay, as St. *Peter* did of the Jewiſh, *It is a yoke, which neither we, nor our fathers have been able to bear.* Say what you pleaſe of thoſe holy and generous Souls, who laboured in this admirable work of the Reformation of the Church; yet we will (for we may juſtly do it) apply to them, that which God once ſaid to one of his Prophets, *If thou ſeparate the precious thing from the vile, thou ſhalt be as my Mouth*, Jer. 15.

Pa. *I do not undertake to prove all theſe things by the holy Scripture; but (if you will hear me, with as much patience as I have heard you) I will make appear, that they have been introduced into the Church for very weighty reaſons. I will maintain them, for the moſt part, by the writings of the Fathers; and I will alledge the diſtinctions of our Doctors, which will force you to confeſs, that they are not ſuch horrible things as you make them.*

Proteſt. If you could alledge to me the holy Scripture, I ſhould hear you very willingly, and with as much patience as you could deſire; but I am reſolved, not to hearken to any other proof whatſoever. As for what concerns my Salvation, and the Service of God, I will truſt him alone, who is *my Lord, and my God*; he hath merited Heaven for me, and he alone can ſhew me the

way thither. While I follow the Light of his Word, I am sure I shall not go astray. But all other light (how fair a show soever it may make) I very much suspect. I am afraid lest it should prove an *ignis fatuus*, which might lead me into pits and precipices, or some Angel of darkness *transformed into an Angel of light*. Do not trouble your self in vain; by all the most eloquent discourses imaginable, by all the most plausible Humane reasonings, by the most authentick Authorities upon Earth, and by the subtilest distinctions of your Schools; you shall never make me believe, either the Adoration of Creatures, the Invocation of Saints, the Worshipping of Angels, the Veneration of Images, the Power of the Pope; the Merit of Works, Transubstantiation, the pretended Sacrifice of the Mass, the Imaginary Fire of Purgatory, or the like. Nothing is capable to make me acknowledge any other Mediator, any other Saviour and Redeemer than Jesus Christ, any other Sacrifice than that of his Cross, any other Purgatory than his Blood, nor any other Merit than his Obedience: Yea so far am I from believing you, and such as you are, that I would not believe a Saint, a Martyr, an Apostle, no, nor *an Angel from Heaven*. What said I, that I would not believe them? If any of these should Preach such a Gospel to me, I would account him accursed. I know well enough, that no Angel of God can declare to me things contrary to truth, and so prejudicial to my Salvation; but if it could be, *I* should take him for an Angel of Satan.

Pa. *If some things in our Religion do so much offend you, you may let them alone; chuse whether you will pray unto Saints, adore Reliques, kneel before Images,*

Images, or believe Purgatory; but only come to Maſs, and offend not the Church.

Proteſt. Indeed you give me very good and pious counſel; of a true and ſincere Chriſtian, you would make me an Hypocrite. The Profeſſion of the Church of *Rome* is the Seal of all the Errors which ſhe teacheth, and of all the Superſtitious ſervices which ſhe practiſeth. Whether is the more reaſonable, that I ſhould live and die in the Communion of thoſe who believe what I do, and openly profeſs to believe nothing elſe, or that (by a ſhameful diſſimulation) I ſhould ſide with thoſe who openly profeſs to believe an infinite number of things which are not in the Word of God, and which I abhor with my very ſoul? I ſhould live without any Religion at all; for I ſhould not be of the Reformed Religion, ſeeing I had renounced the Profeſſion of it; and I ſhould not be of the *Romiſh* Religion, becauſe I ſhould not believe her Creed. I ſhould be excommunicated and anathematized by this very Church, which you would have me own; for the Councel of *Trent* excommunicates and anathematizeth all thoſe who do not believe all things which it hath decreed. If there were nothing elſe but the meer and bare *profeſſion* of the (pretendedly) *Catholick Faith* required, yet how could I ſubſcribe to it?

1. Could I ſay, that *I profeſs there are truly and properly ſeven Sacraments of the New Teſtament, inſtituted by our Lord Jeſus Chriſt, and neceſſary to the ſalvation of mankind*; when I know that Jeſus Chriſt inſtituted but two, *viz.* Baptiſm and the Lords Supper?

2. Could I ſwear, that *in the Maſs a true, proper*

and propitiatory Sacrifice is offered unto God for the quick and the dead; seeing I know that it is to blaspheme Jesus Christ, to affirm any other propitiatory Sacrifice than that of his Cross?

3. Could I affirm, that *in the Sacrament of the Eucharist, the Body and Blood together with the Soul and Divinity of Jesus Christ, are truly, really, and substantially present, and that the whole substance of the Bread is converted into his Body, and the whole substance of the Wine into his Blood?* My senses, my reason, and the Word of God would give me the lye; I see the Bread and Wine the same as they were before the Consecration; and I am not more certain that there is a God which created me, and a Sun that gives me light, than I am fully perswaded that the Divinity of Jesus Christ is every where, and his Humane nature at the right hand of God, from whence he shall come to judg the quick and the dead.

4. How should I affirm, that *Jesus Christ hath left the power of Indulgences to the Church, and that the use of them is saving to Christians*; seeing that throughout the Gospel, there is as little mention made of Indulgences, and the Romish Jubilee, as of *Mahomet*'s Alchoran; and that there was never invented a *fraud* less *pious*, and more pernicious to the Salvation of Souls?

5. With what face could I do homage to the Church of *Rome*, and *acknowledge her to be the Mother and Mistress of all other Churches*; seeing I have learned by the History of the Gospel, that the first Church was formed at *Jerusalem*, and that at *Antioch* Believers were first called *Christians*? Seeing I know by the Word of God, that Jesus Christ hath not given to any particular Church

Church dominion over the reſt; and am perſwaded, that the Roman Church (ſuch as ſhe now is) is of all Chriſtian Churches the moſt corrupt in Doctrine, and moſt ſuperſtitious in Worſhip?

6. You ſay, I need not believe Purgatory, unleſs I will; but your *Profeſſion of Faith* obligeth me to ſay, *I conſtantly hold that there is a Purgatory, and that the Souls there kept, are helped by the prayers of the faithful.* And I *conſtantly maintain,* (and am ready to ſign it with my Blood) that there is no other Purgatory than *Chriſts blood,* and that after this life, there is no other fire to torment Souls than that of Hell.

7. You ſay that I ſhall be permitted either to pray unto Saints, or not; to adore their Reliques, or not; But your *Profeſſion of Faith* obligeth me openly to declare, *that the Saints muſt be worſhipped and prayed unto, and their Reliques adored.* If I do not believe this, how can I ſwear to it? and if I believe it, why do you pretend it is in my choice either to practiſe or omit a Service conformable to my belief: If the Saints *muſt be invoked,* then I ought to invoke them; but if they ought not to be invoked, then I muſt not lie in in the face of the Sun, by affirming that they ought to be invoked.

8. You ſay, that I ſhall not be compelled to kneel before Images; But your *Profeſſion of faith* ordains me to ſay in theſe words, *I do firmly hold, that the Images of Jeſus Chriſt, and the Mother of God, (alwayes a Virgin) and alſo of all other Saints, are to be had and kept, and that due honour and veneration is to be given them.* That is to ſay in plain Engliſh, God is not true: I ſwear I will do that which God forbids in his Law, and I

protest that I care not for his Threats: When I sign to such an Article of Faith, say, that *I* have certainly lost my Wits, and that *I* am bereft of all sense of Piety.——Although you would dispense with me for not signing this *Profession of Faith*, and that I should not *promise, vow, and swear to maintain it constantly to my lives end*; and also that I were sure not to meet with those Confessors of yours, who torment peoples Consciences, and will compel them to believe things contrary to Gods Word, and to Reason illuminated with the light of Faith; yet that would not secure me: For I cannot be present at the Mass, without approving (by my presence) of that Sacrifice which therein is pretended to be made, and without saying *Amen* to the prayers therein made *through the mertis of Saints, whose reliques are under the Altar:* I must of necessity (unless I will rashly hazard the loss of my life) either not go to Mass at all, or else kneel before, and adore that which the Priest hath in his hands: But if *I* do kneel before and adore it, nothing less than my Salvation lies at Stake. For those that give unto the Creatures that honour and glory which belongs alone to the Creator, *shall not inherit the Kindgom of God*, 1 Cor. 6. 9.

THE

THE SECOND DISCOURSE,

Of the Antiquity of our Religion, and Novelty of the *Romiſh*.

Papiſt. *YOu are upſtarts, your Religion is new; it is not much above One hundred years ſince it began to appear in the World, but our Religion is as ancient as Antiquity it ſelf.*

Proteſtant. I pray confound not Religion with thoſe who profeſs it: If you ſpeak of our perſons, we will freely confeſs with one of *Jobs* friends, *We are but of Yeſterday.* I know no perſon of our Communion, who is One hundred years old; but if you ſpeak of our Religion, you wrong it very much to call it new; for it is above Sixteen hundred years ſince it was taught by Chriſt himſelf, publiſhed by his Apoſtles, and ſealed with the Blood of his firſt Martyrs. The Bleſſed Virgin, and all the faithful who lived in her time, made open Profeſſion of it. The holy Scripture (which is of greateſt, and moſt aſſured Antiquity) is an infallible proof of the Antiquity of our Religion. Our Forefathers ſhewed themſelves ſuch ſmall lo-

vers of Novelty, and on the contrary ſo ardently zealous for the true, and pure Antiquity; that in labouring to reform the Church, and to reſtore to the Chriſtian Religion its purity and ſplendor, they moſt religiouſly retained whatſoever was old, and had been inſtituted from the beginning; and rejected all Novelties which Humane Wiſdom had invented from age to age, and added to the ſervice of God. For example: *To Baptize in the Name of the Father, Son, and Holy Ghoſt*, with pure Water only, is a Ceremony very ancient: Jeſus Chriſt himſelf inſtituted it, and the Primitive Chriſtians did ſo practiſe it; witneſs St. *Philip*, who baptized the Eunnch of Queen *Candace*, with the firſt Water he found in his way. We retain this ancient inſtitution of Jeſus Chriſt, and practice of the Apoſtles; but we reject the Oyl, Salt, and Spittle, and all other things which have been added to the true and Primitive Antiquity: So to break the Bread, and diſtribute the Cup in celebrating of the Euchariſt, is very ancient: It is the Inſtitution of Jeſus Chriſt, and practice of the Apoſtles; but to elevate the Sacrament, to cauſe it to be adored, and to deprive Chriſtians of the uſe of the Cup, are Novelties. We have kept what is ancient, and rejected what is new, and ſo we do in all the other parts of Gods Worſhip and ſervice.

Pa. *But you muſt confeſs, That your Reformers have rejected many pieces of our Services and Devotions, which are very ancient.*

Proteſt. Although they are not ancient in reſpect of the Chriſtian Religion, and its Primitive Inſtitution, yet, I confeſs, they are old in reſpect of us; but if they were more ancient than you can

can ſay they are, I would not eſteem of them the more for it. On the contrary, Error is like Vice, the older it is, the more abominable: Juſt as it is with a wicked man, the older he grows in his ſins, and the longer he wallows in his crimes, the more execrable he is: So is it with Error and Superſtition, the longer it hath born ſway, and the longer it hath taken rooting in the World, the more is it to be deteſted.

It is above One thouſand years ſince *Mahomet* diſgorged his Blaſphemies, and that his *Alcoran* is received by a great part of the World; but it is not the leſs impious, becauſe it is a Thouſand years old: It is above Five Thouſand years ſince Paganiſm was eſtabliſhed, and diſperſed almoſt into all parts of the Univerſe; but if it were much older, it would not be the leſs helliſh: Satan is called *the Old Serpent*, and Jeſus Chriſt calls him, *Liar and Murderer from the beginning*: This Antiquity renders him the more abominable. An Impiety which ſhould ſpring up in our dayes, would be old One Thouſand years hence, and older Ten thouſand years hence; but it would not be the leſs Diabolical. We may juſtly ſay to you of the *Romiſh* Church, what *Arnobius* did to the Heathens of his time, (who boaſted of their own Antiquity, and upbraided the Chriſtians with the Novelty of their Religion) *That which you do, is old; but at the time when it began, it was new*: For how old ſoever falſhood may be, yet it is always new in reſpect of truth.

To know, whether you or we have the true and aſſured Antiquity, we muſt judge neither according to appearance, nor the opinion of the Vulgar: We muſt go back to the very ſource and

Original of things; we must carefully distinguish between what is ancient or new in respect of our selves, and that which is so in respect of the Christian Religion. To speak properly, we must not measure the Service and Ceremonies of the Church, by their nearness unto, or distance from the age in which we live; but by their approach to, or remoteness from the time of the Apostles, from whom they ought to have their Institution. Our Lord Jesus Christ hath himself taught us this excellent method, to examine the things which men would introduce into the Worship and Service of God, by their beginnings. For when the Pharisees told him of the Saying of the ancient Doctors of their Synagogue, he opposeth thereto the Commandment of God; and when to defend Divorce, they would have covered themselves with the authority of *Moses* himself, (who had the honour to speak with God face to face, and to converse with him forty dayes and forty nights,) this great God and Saviour goes back to the beginning of the World; and, to the Tradition of many ages, he opposeth the Ordinance of God, and the first Institution of Marriage, immediately after the Creation of our first Parents. *From the beginning* (saith he) *it was not so*, &c. In appearance, the Pharisees Divorcement was very ancient (for it was about Fifteen hundred years since *Moses* had permitted the *Jews* to put away their Wives, and to give them a Bill of Divorce,) but in respect of Gods Ordinance, it was very new; for it was about Four thousand years, since it had been said in Paradise, *A man shall leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.*

Let

Let us follow, I pray, this Divine example, and examine by this rule, the Devotions and Services which our Fore-fathers have rejected. I confeſs, they are very ancient in reſpect of a man who is but Forty five or fifty years old, but very new in reſpect of the Chriſtian Religion, which was taught by Chriſt and his Apoſtles above One thouſand ſix hundred years ago, and which was foretold by the Oracles of the Prophets, many ages before.

Firſt, It is not above one hundred years ſince it was decreed in the Council of *Trent*, *That unwritten Traditions ought to be received with as much piety and reverence, as the holy Scripture.* But when our Saviour was upon Earth, he never ſent people to the Traditions of the Elders, but to the holy Scripture; *to the Law, and to the Prophets.* St. *Paul* declares, that he taught nothing but what was foretold by *Moſes* and the Prophets; and according to his example, he would have *No man preſume above what is written,* 1 Cor. 4.

Secondly, It was determined in the ſame Council, that *the concupiſcence of the regenerate,* (ſo they call thoſe who are baptized) *is not ſin:* But St. *Paul* calls it *ſin* ſix or ſeven times in one Chapter, *viz. Rom.* 7. S. *John* 1 Ep. 3. tells us expreſly, that *Whatſoever is contrary to the Law is ſin.* And you cannot be ignorant that the Law of God ſaith in expreſs terms, *Thou ſhalt not covet:* What think you of it? Which is the truer Doctrine, and which the ancienter?

Thirdly, It is not much above two hundred years ſince the Doctrine of Purgatory was received by your Church as an Article of Faith. The Decree may be found in the Council of *Florence*, under

Original of things; we muſt carefully diſtinguiſh between what is ancient or new in reſpect of our ſelves, and that which is ſo in reſpect of the Chriſtian Religion. To ſpeak properly, we muſt not meaſure the Service and Ceremonies of the Church, by their nearneſs unto, or diſtance from the age in which we live; but by their approach to, or remoteneſs from the time of the Apoſtles, from whom they ought to have their Inſtitution. Our Lord Jeſus Chriſt hath himſelf taught us this excellent method, to examine the things which men would introduce into the Worſhip and Service of God, by their beginnings. For when the Phariſees told him of the Saying of the ancient Doctors of their Synagogue, he oppoſeth thereto the Commandment of God; and when to defend Divorce, they would have covered themſelves with the authority of *Moſes* himſelf, (who had the honour to ſpeak with God face to face, and to converſe with him forty dayes and forty nights,) this great God and Saviour goes back to the beginning of the World; and, to the Tradition of many ages, he oppoſeth the Ordinance of God, and the firſt Inſtitution of Marriage, immediately after the Creation of our firſt Parents. *From the beginning* (ſaith he) *it was not ſo*, &c. In appearance, the Phariſees Divorcement was very ancient (for it was about Fifteen hundred years ſince *Moſes* had permitted the *Jews* to put away their Wives, and to give them a Bill of Divorce,) but in reſpect of Gods Ordinance, it was very new; for it was about Four thouſand years, ſince it had been ſaid in Paradiſe, *A man ſhall leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh.*

Let

Let us follow, I pray, this Divine example, and examine by this rule, the Devotions and Services which our Fore-fathers have rejected. I confeſs, they are very ancient in reſpect of a man who is but Forty five or fifty years old, but very new in reſpect of the Chriſtian Religion, which was taught by Chriſt and his Apoſtles above One thouſand ſix hundred years ago, and which was foretold by the Oracles of the Prophets, many ages before.

Firſt, It is not above one hundred years ſince it was decreed in the Council of *Trent*, *That unwritten Traditions ought to be received with as much piety and reverence, as the holy Scripture.* But when our Saviour was upon Earth, he never ſent people to the Traditions of the Elders, but to the holy Scripture; *to the Law, and to the Prophets.* St. *Paul* declares, that he taught nothing but what was foretold by *Moſes* and the Prophets; and according to his example, he would have *No man preſume above what is written*, 1 Cor. 4.

Secondly, It was determined in the ſame Council, that *the concupiſcence of the regenerate*, (ſo they call thoſe who are baptized) *is not ſin:* But St. *Paul* calls it *ſin* ſix or ſeven times in one Chapter, *viz. Rom.* 7. S. *John* 1 Ep. 3. tells us expreſly, that *Whatſoever is contrary to the Law is ſin.* And you cannot be ignorant that the Law of God ſaith in expreſs terms, *Thou ſhalt not covet:* What think you of it? Which is the truer Doctrine, and which the ancienter?

Thirdly, It is not much above two hundred years ſince the Doctrine of Purgatory was received by your Church as an Article of Faith. The Decree may be found in the Council of *Florence*, under

under *Pope Eugenius* the Fourth, in the year 1439. But One Thouſand four hundred years before, was preached the Doctrine (which we hold at this day) of the *purging away of our ſins by the Blood of Jeſus Chriſt*; and of the reſt and happineſs of thoſe who *die in the Lord*.

Fourthly, It is not above two Hundred thirty two years, ſince it was ſolemnly decreed in your Church that people ſhould be deprived of the uſe of the Cup: The Decree may be ſeen in the Council of *Conſtance*, publiſhed in the year 1415. while the three famous Popes, *Gregory* 12. *Benedict* 13. and *John* 23. reigned all at once: But this Council bears in its forehead, the moſt manifeſt marks of its own condemnation. God ſuffered it to confeſs its crime, and acknowledge the novelty of its Sacriledge; for it acknowledgeth expreſly, that *Jeſus Chriſt inſtituted the Sacrament under both kinds, and that the Primitive Church ſo practiſed it*; What ſay you to that? an Ordinance made near One Thouſand Four Hundred years after the inſtitution of Jeſus Chriſt, is it new or old?

Fifthly, It is but Two Hundred thirty nine years ſince the Popes began to cauſe the Sacrament to be carried before them; but that is done with leſs Pomp than they cauſe themſelves to be carried. Your own Hiſtorians tell us, that *Benedict* 13. was the firſt who invented this Ceremony, in the year 1408. So that during the ſpace of Fourteen Ages, the Chriſtian Church never ſaw the Sacrament carried about with the Baggage of a man, as if it were part of his Train.

Sixthly, It is not above Three Hundred and Eleven

Eleven years ſince Pope *John* 22. inſtituted the Proceſſion of the Sacrament: This Pope was ſo ſound in the Faith, that he taught amongſt other things, that the Souls of the faithful ſhould not ſee the face of God until the day of Judgment. This is very evident, for the Univerſity of *Paris* publickly condemned his error. He inſtituted this Proceſſion in the year 1336. But in the year 1264. *Urban* 4. inſtituted the feaſt of this Sacrament, at the inſtigation of a certain Nun at *Liege* named *Eve*; who earneſtly deſired it, becauſe of the rare Dreams, and famous Viſions of a certain Maid called *Juliane*, who was a ſervant in a Lazar-Houſe near the ſame Town: The report is, that ſhe dream'd ſhe ſaw a breach in the Moon, and that it was revealed to her, that the Moon repreſented the preſent ſtate of the Church; and that the breach of this Moon ſignified, that there was a Ceremony wanting in the Church, *viz.* The Feaſt of the Sacrament. Could you have imagined, that ſo ſolemn a Feſtival, and ſo pompous a Ceremony, ſhould be founded on ſuch Viſions? think not that I am in jeſt, or that I invent any thing; you may read it your ſelf in the third Tome of your *Eccleſiaſtical Annals*. I pray conſider, that the Chriſtian Church ſubſiſted One Thouſand two hundred ſixty four years without this Feaſt, and One Thouſand three Hundred thirty ſix years without this Proceſſion; which is the moſt ſolemn, and moſt pompous Ceremony of all thoſe which your Church practiſeth.

Seventhly, It is but Three Hundred forty ſeven years agoe, that Jubilees were invented by *Boniface* the Eighth, (that good and religious Pope, and ſo affectionate to *France*) he celebrated

ted the firſt Jubilee in the year One thouſand three hundred, and ordained, That it ſhould be celebrated every hundred year. And this he did in imitation of the Secular Games of the ancient Heathens; but other Popes deſiring to participate, both of the honour and profit of Jubilees, made them more frequent. *Clement* the Sixth ordained, That one ſhould be celebrated every Fiftieth year, *Becauſe* (ſaith he) *of the Jews Jubilee*, having not obſerved that the Jewiſh Jubilee was celebrated every 49th year.) By vertue of this Decree, a Jubilee was celebrated in the year One thouſand three hundred and fifty. In the year One thouſand four hundred and ſeventy, *Urban* the Sixth required and ordained by an Expreſs Bull, that a Jubilee ſhould be ſolemnized every Three and thirtieth year, *Becauſe* (ſaith he) *of the Thirty three years of our Saviours life.* But this Decree and Ordinance of the Pope, was without effect; becauſe a little while after, Pope *Paul* the Second decreed, That a Jubilee ſhould be celebrated every Five and twentieth year. This was confirmed by Pope *Sixtus* the Fourth, and began to be practiſed in the year One thouſand four hundred ſeventy five. But without ſtaying for theſe ordinary and appointed Jubilees, our Modern Popes celebrate them when they pleaſe: and for fear of failing, it is moſt commonly done as ſoon as they are poſſeſſed of the Papal Dignity: It is, as it were, the mark of their new greatneſs. Be you judge your ſelf, and take the pains to calculate, how long the Chriſtian Church continued without any of theſe Novelties.

Eighthly, It is but Four hundred thirty two years

years ſince it was declared by your Pope *Innocent* the Third, *That the Bread of the Euchariſt is Tranſuſtantiated into the Body, and the Wine into the Blood of Chriſt:* It was in the Council of *Lateran*, in the year One thouſand two hundred and fifteen; the precedent ages had never heard of this ſtrange word *Tranſubſtantiation:* And as for the thing, it was permitted, either to believe it, or not; witneſs the Book of one *Bertram* a Prieſt, compoſed by the command of King *Charles* the Bald, for it directly oppoſeth Tranſubſtantiation. But this famous Council (or rather the Pope, who was Preſident there,) hath made it an Article of the *Roman* Faith.

Ninthly, It is Four hundred twenty ſeven years, (*viz.* in the year One thouſand two hundred and twenty) ſince it was ordained by Pope *Honorius* the Third, *That in the celebration of the Maſs, when the Hoſt was lifted up, the people ſhould reverently bow themſelves; and that they ſhould do the ſame, when the Prieſt carries it to a ſick perſon.* And (as Superſtition always encreaſeth) about Four hundred and twenty years ſince, *Gregory* the Ninth (*Honorius* his Succeſſor) decreed, *That at the Confection of the Body and blood of Chriſt, and alſo at the Elevation of the Hoſt, a little Bell ſhould be rung; to the end, that all who ſhould hear the ſound of it, ſhould fall on their knees, and with lifted up hands ſhould adore the Hoſt.* But in all the New Teſtament there is nothing of theſe Papal Decrees to be found; ſo that if it be Four hundred years, or ſomewhat more, ſince people have kneeled before the Sacrament, and adored it, Our practice is above Sixteen hundred years old: For when Jeſus Chriſt communicated with

his

his Apoſtles, they did not fall on their knees before the Sacrament, and adore it.

Tenthly, It is but Five hundred eighty eight years, ſince it was declared by your Church, *That the Body of Chriſt is ſenſibly felt and broken by the hands of the Prieſt, and bruiſed by the teeth of Believers, not only Sacramentally, but Really alſo.* This was in the Council of *Lateran*, under *Nicholas* the Second, in the year One thouſand fifty nine; before which time, this Myſtery was not ſo groſly ſpoken of, at leaſt-wiſe, never any Council had ſpoken in like manner: But that which we Preach (of our Spiritual Communion with Jeſus Chriſt; and of the manner of eating his Fleſh, and drinking his Blood; by believing in his Death and Paſſion, and by imprinting on our Souls, That he died, and was crucified for us,) Jeſus Chriſt preached it himſelf. Read without Paſſion, the Sixth of St. *John*, and you will ſee that the Spiritual eating by Faith, is there only ſpoken of, which can be applyed to be a Believer only, it being neceſſary to Salvation, and infalliibly gives Life Eternal. But if you doubt of the truth of what I ſay, or if your prejudice makes you believe, that another manner of eating the Fleſh, and drinking the Blood of Chriſt is ſpoken of in this Chapter, read the One hundred and thirtieth Epiſtle of your Pope *Pius* the Second, and he will teach you the contrary; for he interprets this Chapter in the very ſame manner as we do.

Eleventhly, It is but Five hundred ſeventy one years ſince it was ſolemnly decreed, *That the Roman Church never erred, nor ever ſhall err: That no Book ſhould be held Canonical, without the*

Popes

Popes authority: That he cannot be judged by any: That he can abſolve Subjects from an Oath of Allegiance: That he can depoſe Emperors; and that it is he only, whoſe feet all Princes ought to kiſs. Theſe Articles, and many others as prodigious, were agreed on in the Council of *Rome*, under *Gregory* the Seventh, in the year One thouſand ſeventy ſix, as you may ſee in the *Annals* of your Cardinal *Baronius*, in the year One thouſand ſeventy ſix. Before that time, the Church of *Rome* made people believe this; but ſhe had not till then formed into a Law, this proud opinion, *That ſhe cannot err*, which is the greateſt and moſt pernicious of all Errors. But the Prophecy muſt be fulfilled, *I ſit as Queen, and ſhall never ſee ſorrow.* I confeſs alſo, that before this Council, the Popes lifted up their Horns, and did take Kings and Emperors by the Throat; but this exorbitant Power, and this tyrannical Uſurpation, was not formed into an Article of Faith; and the accompliſhment of what was foretold by St. *Paul*, in 2 *Theſ.* 2. did not till then appear ſo plainly. *The myſtery of Iniquity* was not yet come to the full.

Twelfthly, The Canonization of Saints practiſed at *Rome*, according to the model of the *Apothoeſes* of the ancient Heathens, began at ſooneſt, but in the year of our Lord Eight hundred. The Jeſuite *Cotton* confeſſeth it expreſly in his (pretendedly) *Catholick Inſtitution*, *Lib.* 1. *cap.* 18. So that if this Ceremony be ancient in reſpect of us, yet it is new in reſpect of the Chriſtian Religion, which was Eight hundred years without it.

Thirteenthly, It is Eight hundred ſixty years, ſince it was decreed in your Church, That it is neceſſary

neceſſary to have Images in Churches; and that they muſt nor only be *honoured*, but *adored* alſo. This you may ſee at large in the Second Council of *Nice*, in the year Seven Hundred eighty ſeven, under Pope *Adrian* the Firſt. But Coucils much more ancient, and (without compariſon) much more venerable, baniſhed from the Chriſtian Religion the ſervice of Images, and ſolemnly decreed, That there ſhould be no Pictures in Churches; and that what was ſerved and adored, ſhould not be painted on Walls: See the Thirty ſixt *Canon* of the Council of *Granada*. The Primitive Chriſtians ſo abhorred Images, that they would not ſuffer any uſe at all to be made of them; nor did they admit Painters or Ingravers into their Commnnion, unleſs they promiſed to leave their Trades: And (that which is much more ancient, and of greater Authority than all Fathers, Councils and Cuſtoms) Jeſus Chriſt taught above Sixteen Hnndred years ſince, with his own mouth, That *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth*. And it it is above Three thouſand years ſince God wrote, and ingraved it with his own Finger, *Thou ſhalt not make any graven Image, nor the likeneſs of any thing that is in Heaven, in the Earth, or under the Earth; thou ſhalt not bow down to them, nor ſerve them.*

Fourteenthly, You think that your moſt ſolemn ſervice, which you call the *Maſs*, is very ancient; pretending that the word *Maſs* is found in the writings of ſome of the Ancients: and the poor people of your Communion are made believe, that this Service was inſtituted by Jeſus Chriſt, and that the Apoſtles celebrated it as your

your Prieſts do now adayes. But they are very much abuſed; for your own Doctors are forced to confeſs, that when the Apoſtles conſecrated the Euchariſt, they *only* ſaid the *Pater Noſter*. Mark the word *Only*, *Solummodo:* For it is in the Hiſtory of *Platina*, (the Secretary of the Popes) and in the life of *Sixtus* the Firſt, and of *Gregory* the Firſt, and in the Epiſtles of your Pope *Gregory* the Firſt (whom you call *Gregory the Great*; but I know not why, unleſs it be for his rare Dialogues.) How could Jeſus Chriſt and his Apoſtles compoſe the Maſs? and how could it be celebrated in their time, ſeeing your own Hiſtorians tell us, that your Popes have each of them added a piece to it, until *Gregory* the Firſt, who (as the report goes) added the laſt piece: And therefore the Liturgy which is ſung in your Church, is called the *Gregorian Liturgy*, becauſe of this Pope *Gregory*, who lived Six hundred years after Chriſt: And yet you muſt obſerve, that this Liturgy of *Gregory*, was not preſently received by the *Gallican* Church: for about the end of the eighth Century, under Pope *Adrian* the Firſt, the Liturgy of St. *Ambroſe* was ſtill in requeſt, and was more uſed than that of *Gregory*, which in the end prevailed, but not without fraud and violence, and forging of ridiculous Miracles. Your Biſhop of *Mande* teacheth us all this rare Myſtery in his *Rational of Divine Offices*, in the *Book* 5. *Chap.* 2. *Sect.* 5. *Spain* received it yet later; for untill the time of *Gregory* the Seventh, and *Urban* the Second, about the end of the eleventh Century, the Liturgy of the *Mozarabes* was celebrated there. The means uſed to cauſe the *Gregorian* Liturgy to be received there,

ſeems

ſeems to have been invented to beget horror and deteſtation in people: For there was a ſolemn Duel fought in the preſence of King *Alphonſus* the Sixth, and of all his Courtiers; one Knight fought for the Liturgy of the *Mozarabes*, and the other for the Liturgy of *Gregory*: He that fought for the Liturgy of the *Mozarabes*, having got the Victory, both theſe Liturgies were caſt into a great Fire; and ('tis ſaid) that the *Roman* Liturgy was preſently burnt to Aſhes, but the *Spaniſh* Liturgy was not at all hurt. But notwithſtanding this pretended Miracle, King *Alphonſus* to pleaſe the Pope, (*not regarding the prayers and tears of his people*) uſed force and violence to cauſe the Roman Liturgy to be received throughout all his Kingdom. You may read this more at large in the Hiſtories of *Spain*, eſpecially in that of *Roderigo Ximenes*, Archbiſhop of *Toledo*, lib. 6. cap. 26. I had not been ſo large in this diſcourſe, had it not been to ſhew you that your opinions and ſervices are not ſo ancient as you think them; but if they were ancienter than they are, I would not eſteem them the more, nor receive them the rather; for Jeſus Chriſt and his Apoſtles are the only Antiquity which I adore, and to which alone I ſubject my Faith and Religion.

Pa. *You have paſſed over ſome things which are ancienter than many of thoſe you have mentioned: As the invocation of Saints, which began with the fourth Century.*

Proteſt. It is true, that at that time in Publick declamations, (eſpecially in thoſe of the Greek Fathers who were great Orators) Apoſtrophes began to be made to Saints and Martyrs; and (as the way to error and abuſes is very ſlippery) after-

afterward people did pray unto, and invoke them; but in the ſecond and third Age, no ſuch thing was practiſed: The writings of the moſt ancient, and moſt famous Fathers, furniſh us with expreſs paſſages againſt the Invocation of Saints; never any general Council ordained it: It was introduced by little and little, by the blind devotion of ſome particular perſons; but if it were otherwiſe, and that the Fathers of the ſecond and third Age had prayed to Saints, as ſome in the following Ages have done; and if all Councils, both particular and general, had recommended it; yet would it be enough for us to ſay, *From the beginning it was not ſo.* In the time of *Enoch*, Grand-child of *Adam*, *Men began to call on the Name of God:* We have the Hiſtory of Gods People for more than Four Thouſand years; but we read not, that during all that time, the faithful ever prayed unto any of the Patriarchs, Prophets, Apoſtles, or Martyrs, either in publick, or private: They all called upon one only God, in the Name, and through the infinite Merits of Chriſt Jeſus: What think you, Four Thouſand years and more, without any interruption, is it not a great and venerable Antiquity?

Pa. *Praying for the Dead is yet more ancient than the Invocation of Saints.*

Proteſt. I confeſs it is the moſt ancient of all the abuſes of your Church; and that from the beginning of the third Age, ſome footſteps of praying for the dead may be ſeen: But the Prayers of thoſe Ancients are nothing like to yours: They held for the moſt part, that no Soul ſhould enjoy the bleſſed Viſion of God, until the day of

of Judgment; and therefore they prayed to God, not only for ordinary Believers, but alſo for eminent Saints, for the Apoſtles, Martyrs, and the holy Virgin; but you pray not for theſe: On the contrary, you addreſs your prayers to them, and entreat them to pray unto God for you. Thanks be to God, you have rejected as well as we, this ancient Error, concerning the eſtate of the Souls of the Bleſſed. Wherefore then, having rejected the Foundation, do you retain the Superſtructure?

Pa. *However (be the reaſon what it will) they prayed for the dead.*

Proteſt. Well; but I tell you once again, that *From the beginning it was not ſo:* Read all the Goſpel, from end to end, and you ſhall not find that Jeſus Chriſt or his Apoſtles ever commanded to pray for the dead; or that they ever prayed for any perſon deceaſed. Peruſe all the Writings of *Moſes* and the Prophets, and you ſhall not find either any Command or Example of Praying for the dead.

Pa. *Is there not expreſs mention made of a Prayer for the Dead,* 2 Mac. 12?

Proteſt. I may well ſay, that you are very deſtitute of Proofs, ſeeing you have recourſe to ſo poor Authority; for the Book which you cite is not Canonical, (that is, It is not of the number of thoſe which are the rule of our Faith.) And the *Jews* (whom St. *Paul* calls *The Keepers of the Oracles of God,*) never owned them for Canonical; and not only the Church of *Iſrael,* but alſo the Primitive Chriſtian Church, never put them in the Canon of the Bible; as it is expreſſed in the Council of *Laodicea,* held about

about Three hundred ſixty four years after Chriſt, The moſt part of the Greek and Latine Fathers, do not reckon them amongſt the Canonical Books, when they take the word *Canonical* (not in its general ſignification, for thoſe which were publickly read, becauſe they contain many Precepts and examples of Piety, but) in a ſtricter ſignification, for ſuch Books as have a Divine Authority, and are the Rule of Faith: I could alſo name you a great many of your moſt famous Doctors, Biſhops, Archbiſhops, and Cardinals, who never owned any more than we, this Book for Canonical: But it will be enough for me to tell you, that it is the opinion of your Pope, *Gregory* the Firſt, who ſaith expreſly, *That they are not Canonical Books*; yet, that they were publiſhed for the edification of the Church: You may read this in his Morals, *Lib.* 19 *cap.* 13. according to the Edition of *Nivelle*, 1571. There be ſome of your Church, that hold the Second Book of *Maccabees*, not only *Apochryphal*, but very *Apochryphal*. But if no body had ſaid ſo, yet the thing it ſelf ſpeaks; for is it imaginable, that the Abridgement of a Prophane Book, can be a Canonical Book? But the Second Book of *Maccabees*, is an Abridgment of the Five Books of *Jaſon*, the *Cyrenian*, as the Author of that Book doth himſelf expreſly acknowledge in the ſecond Chapter.

Pa. *However, he is an Hiſtorian.*

Proteſt. But he is a very faulty Hiſtorian, and one, who with his rare Hiſtories, mingles ridiculous fables and lies; alſo he ſometimes contradicts the Author of the Firſt Book, as he doth in the Narrative of *Antiochus* the famous. Were it

not

not, that I fear to be too tedious, I could make many more observations on't.

Fa. *Do you deny that Judas Maccabeus prayed for the Dead?*

Protest. I may well deny it, seeing your Historian himself doth not say so; and that you may not think I invent any thing, I pray take the pains to read, or suffer me to read the whole passage; it is thus word for word in your *Louvain* Bible. *And the next day, Judas came with his company, to take away the bodies of the slain, and to put them with their kinsmen, in their fathers graves; but they found under the coats of them that were slain, things offered to the Idols of the Jamnites, which by the Law are forbidden the Jews: Wherefore it was manifest to all, that for this cause they had been slain. So they all praised the just judgment of God, who had revealed things that were hid; and betook themselves to prayer, and besought him, that the sin which had been committed might be forgotten. And Judas, a very valiant man, exhorted them to keep themselves from sin, considering what had been done for the sins of those who were slain: And after he had made a gathering, he sent unto Jerusalem Twelve thousand Drachmes of Silver, to offer Sacrifice for the Sin, thinking rightly and religiously of the Resurrection: For if he had not hoped, that those who were slain, should rise again, it might seem superfluous and vain to pray for the dead.* Distinguish I pray, between the action of *Judas Maccabeus*, and the evil interpretation which your Historian makes of it.

The action of this generous Warrier, is good and holy, having nothing in it, but what is praise worthy; causing the bodies of his men, who

died

died in the battel, to be taken away, that they might be buried; there was found under their garments, things which had been offered and conſecrated to Idols: Whereupon he was ſeized with a juſt and holy fear, leaſt this ſin might be imputed to the reſt of his Army, and that it might be with him, as it was of old with *Joſhua*, whoſe Army fled ſhamefully before their enemies, becauſe of the Sacriledge which had been committed by *Achan*. In ſuch a caſe, the very Heathens would have purified their Army, and have endeavoured to appeaſe their Falſe-gods by Oblations and Sacrifices. *Judas Maccabeus*, according to his zeal and piety, adores the juſt judgment of God, and then betakes himſelf to prayer; he prays God to *forget the ſin* which had been committed by thoſe who were dead, and not to impute it to the living: And he contents not himſelf with prayer, he ſends an Offering to *Jeruſalem*, and cauſes Sacrifices to be made there; but that he made any prayer for the dead, the Hiſtorian makes no mention at all: It is true, that (not comprehending the aim and intention of the prayers and offering of *Judas Maccabeus*) he makes a conſtruction of them ſuitable to his own imaginations, God only knows the hearts and thoughts of men. But this man, as if he had ſearched the heart, and read the thoughts of *Judas Maccabeus*, ſaith, *That he ſent Twelve thouſand Drachmes of Silver to* Jeruſalem, *to offer ſacrifice for the ſin, thinking juſtly and religiouſly of the Reſurrection.* And he adds, *For if he had not hoped, that thoſe who had been ſlain, ſhould riſe again, it had been ſuperfluous and vain to pray for the dead.* Who told him, that this was the thought of *Judas?*

das? Why doth he believe, that he prayed, and offered ſacrifice to God for the dead, and not for the living, ſeeing that in all the Law, God never ordained any ſort of ſacrifices for the dead?

Pa. *However, this perſon who is of great Antiquity, believed that the dead might be prayed for.*

Proteſt. It is true; but thoſe prayers (ſuch as he there conceives them to be) do not at all plead for yours; and that for two reaſons, chiefly. Firſt, Becauſe they who were (as he dreams) prayed for, died in a *mortal ſin*; for they had contrary to the expreſs command of God, under their garments, things offered to Idols. Now according to the rules of your Religion, you ought not to pray for thoſe who die in a mortal ſin; for you believe they go to Hell, from whence there is no Redemption. Seeondly, You pray unto God for the Souls of the dead, that he would be pleaſed to eaſe them of the pains, which they ſuffer in your pretended Purgatory. But your Hiſtorian would have us pray unto God for the bodies of the dead, *having an eye to the Reſurrection*, That God would be pleaſed one day to raiſe them again in glory, which is the moſt innocent prayer that can be made for the dead.

Pa. *Why then do you not pray for the dead in the manner that this Hiſtorian doth*, With reference to the Reſurrection?

Proteſt. Becauſe neither this Hiſtorian nor any man breathing, is the rule of my Faith, nor the pattern and model of my Religion. It would be a very lamentable thing, to be obliged to follow all the opinions of a man, ſo little skilled in the Myſteries of Piety. We muſt then extoll as an act

act of heroick vertue, the fury of those who kill themselves with their own hands; and we must place them in the rank of Saints and Martyrs.

Pa. *How prove you that?*

Protest. I prove it by the Fourteenth Chapter of the same Book, where this Author praiseth as an act of vertue and generosity, the furious action of a certain Jew named *Razias*, who for fear of falling into his enemies hands, wounded himself with a sword, and then cast himself down from the top of a Wall, and at last with his own hands ript himself open, and tearing out his bowels, threw them at those who stood about him, *Chusing rather* (saith he) *to die bravely, than to be in subjection to sinners, and to be unworthily injured, contrary to his honour.* If this be approved of, Christianity is destroyed: We must then blame the mildness and patience of the Martyrs, who (after the example of Jesus Christ their Head) suffered themselves to be taken by their enemies, to be bound and fettered by the Executioner. They did very ill, to suffer themselves to be led away *like sheep to the slaughter*, and to be dragged to punishment as Criminals: We must by this rule, prefer *Sauls*, *Achitophels*, *Catoes*, *Brutus's*, and such like, (who killed themselves with their own hands, for fear of being exposed to the mercy of their Enemies) before those blessed Martyrs; wherefore I pray alledge no more the Book of *Maccabees*.

Pa. *I see then 'twill not be to much purpose, to alledge Antiquity to you.*

Protest. To no purpose at all, unless you shew me, that that Antiquity is approved of by *the*

Ancient of Days, ſpeaking by his ſervants the Prophets and Apoſtles: And that I may diſcover to you once for all, the very bottom of my Heart) I do declare to you that although you could prove that ſuch a Ceremony or Service hath been uſed, or ſuch an opinion received ever ſince the times of the Prophets or Apoſtles; yet I would no more eſteem of ſuch things, than if they had been invented in our days; unleſs they be commanded and approved of by thoſe holy men *of God*, and that you make this appear by the Writings which they have left us.

Pa. *That's a ſtrange Propoſition.*

Proteſt. Let it be as ſtrange as you pleaſe; but it is very reaſonable, and very well grounded: And to make that appear, we read in the Second Book of Kings, that by the command of King *Ahaz*, *Urias* cauſed an Altar to be made, like to that of *Damaſcus*, and put it in the Temple of *Solomon*, and offered Sacrifices on it: In appearance, nothing can be more authentick, whether you conſider either him who impoſed the command, or him who executed it; or the place, or time in which it was done. He who commands it, is a King of Gods people; he who executes it, is an high Prieſt, ſucceſſor of *Aaron*, by an uninterrupted ſucceſſion of about 760 years: The place where this Altar is erected, is the magnificent Temple of *Solomon*; and as for the time when this was done, it is 2370 years ſince, or more. Here is a great Antiquity: yet notwithſtanding, it would be horrible impiety by this example to erect Altars, after the manner of the Heathens. Come we to the New Teſtament, ever ſince St. *Pauls* time, *The Myſtery of Iniquity* hath

hath been working. Think you, that it is the less impious for that? Amongst those very persons who professed Christianity, there were false Teachers, who denyed *the Resurrection of the dead*; and others, who *being rashly puffed up with carnal sense, and intruding into things which they had not seen*, would under the pretence of *humility*: bring into the Church, *the Service of Angels* The Antiquity of this Error, and of this false Service, does it make them commendable? I think the conrrary; and that by how much the older an evil thing is, by so much the more evil it is.

Pa. Luther, Zuinglius, Oecolampadius, Calvin, *&c. have formed your Religion according to their own phansy.*

Prot. This is a childish objection, and deserves pity; the desperate condition of your cause, makes you speak at this rate; for considering what I have already said, with what conscience can you use such language?

Pa. *But is it not true, that these men were the first who Preached your Religion.*

Prot. No, it is not true: For when those blessed Servants of God, *Zuinglius* and *Oecolampadius*, preached in *Switzerland* the Christian Religion, in its purity and simplicity; they preached nothing but what Jesus Christ and his Apostles had taught near One thousand Five hundred years before.

Pa. *At least-wise, these were the first, who did set up their Standard against the Pope, and rejected the Doctrine of the Romish Church, and renounced her Communion.*

Protest. Neither is that true; for before *Luther*

and *Zuinglius*, many renowned perſons in *Germany*, *France*, *England* and divers other parts of *Europe*, publickly wrote, and preached againſt moſt part of thoſe errors and abuſes which we now condemn. In the year 1479 at the inſtigation of the Monks, the Arch-Biſhop of *Mayence*, aſſembled the Doctors of the Univerſity of *Heidelberg* and *Cologne*; In this ſolemn Aſſembly (in which were Preſidents, the *Inquiſitors for* (pretended) Hereſies) was proſecuted a moſt famous Divine, and Preacher of *Wormes*, named *John* of *Veſalia*.

1. He was condemned (amongſt other things) for ſaying that *God from all Eternity, hath written all his Elect in his book of Life; That their names ſhall never be blotted out of it; and that not one of thoſe whoſe names are not therein written, ſhall have eternal Life. That all thoſe elect perſons, (who are known to God alone) compoſe the Church, againſt which the Gates of Hell ſhall never prevail: And that the holy Scripture is the only rule of Faith.* Particularly he was condemned for ſaying, *That when Jeſus Chriſt aſcended into Heaven, He left no Vicar on Earth, but that he promiſed to be himſelf with his Church to the end of the world.* Alſo for approving of the Marriage of Prieſts, and communicating under both kinds: Alſo for crying down the Faſts of the Romiſh Church, their Indulgences, Pilgrimages, Conſecration and Benediction of Altars, Chalices, Wax-Candles, Holy Water, *&c.* For theſe and the like Doctrines, *John* of *Veſalia* was condemned for an Heretick, and his Books burnt; which made him ſay to this Venerable Aſſembly, That *according to theſe proceedings, if Jeſus Chriſt himſelf were upon Earth, they would condemn him for an Heritick.*

retick. I know well enough, that (according to the cuſtom of thoſe times) ſome extravagant and railing ſpeeches were laid to his charge; as that he ſaid, that Jeſus Chriſt never commanded a Faſt, or a diſtinction of Meats; and that *if St. Peter did inſtitute any, it was that he might ſell his Fiſh the better.* But he who writes the Hiſtory of this good man, freely confeſſeth the animoſity of the Monks againſt him; and calls God to witneſs, (who knows all things) that the whole proceeding did very much diſpleaſe ſome of the *moſt learned and ſincere* Divines; who thought ſo great a Perſonage had been too raſhly proceeded againſt; and that they were not afraid to affirm, that many of his Articles (yea, the major part of them) might be made good. Theſe things may be ſeen more at large in a Book Entituled, *Faſciculus rerum expetendarum & fugiendarum.*

2. Above One hundred years before *Luther* preached and wrote, *John Hus* had the courage to maintain the truth of the Goſpel in a full Council at *Conſtance*, againſt many abuſes and ſuperſtitions of the Romiſh Church. If you will believe the acts of this Conncil in the fifteenth Seſſion, this holy man of God was condemned, not only for declaiming againſt the Pomp and exceſs of the Romiſh Clergy, and for maintaining, that people ought to communicate under both kinds, but alſo for ſaying, *That the Indulgences of the Pope and Biſhops are nothing worth, unleſs God pardon:* and for ſaying and preaching, *That the opinion of the Church of* Rome, *concerning Chriſts Body, is not true; and that after the conſecration, the material Bread, or the Subſtance of Bread remains in the Sa-*

crament, as before. For these and the like Doctrines (which many Witnesses affirm they heard him utter) he was burnt alive (contrary to the Publick Faith) calling on the name of the Lord Jesus in the midst of the Flames. This hapned in the year One thousand four hundred and fifteen.

3. And in the year One thousand four hundred and sixteen, in the same place, and for the same quarrel, *Jerome* of *Prague* suffered the same torments: One of your party, named *Pogus Florentinus*, who was present at the suffering of this glorious Martyr, speaks of it in very magnificent terms; he protests, that he heard him sing praises to God in the midst of the fire; and extolls his incomparable constancy to the very Heavens.

4. In the Thirteenth *Century*, God raised up in *England* a famous Doctor, named *John Wickliff*, who painted the Pope in his right colours, and publickly Preached what we now believe. He maintained, That it is not lawful for any one to add to the Christian Religon, as it is taught us in the Holy Scripture: He rejected Transubstantiation, the Pretended Sacrifice of the Mass, the Invocation of Saints, the Worshipping of Reliques, and such like: He took away from Baptism, the Salt, the Cream, the Spittle, and the vain Ceremonies invented by men, teaching (by Christs example) the Baptism with Water only: He established the Cummunion under both kinds: He owned no Ecclesiastical charge, but that of Priests (or Pastors) and that of Deacons, and condemned all the Orders of the Monks, as superstitious and hurtful to true Religion. In the fifteenth *Session* of the Council of *Constance*, amongst the

the Articles which were pretended to be coyned and formed by *Wickliff*, and *John Hus* his Diſciple, you ſhall find theſe the foremoſt. *That as Jeſus Chriſt is both God and Man, ſo the Conſecrated Hoſt, is both the Body of Chriſt (at leaſt in Figure) and Real Bread in its Nature; or (which is all one) it is true Bread naturally, and the Body of Jeſus Chriſt Figuratively: That as* John *the Baptiſt was* Elias *Figuratively, not Perſonally, ſo the Bread on the Altar is Figuratively the Body of Chriſt; and without ambiguity this ſpeech,* This is my Body, *is Figurative as well as that,* John *is* Elias. *The fruit of that mad and ſenſeleſs opinion, whereby are feigned accidents without a ſubject, would be to blaſpheme God, offend the Saints, and mock the Church. Thoſe who hold, that the Children of Believers, dying without Baptiſm, are not ſaved, are preſumptuous fools.*

5. In the Twelfth *Century*, you will find many Martyrs, and faithful Witneſſes to that truth which we profeſs; As one Peter *Valdo* of *Lions*, who inflamed with Zeal and Charity, gave all his eſtate to the poor, cauſed the Scripture to be tranſlated into the Vulgar Tongue: and by his Preaching, and Example, wonderfully advanced the Kingdom of Chriſt.

6. Alſo one *Arnold* of *Breſs*, was burnt alive at *Rome*, and his Aſhes thrown into the River *Tiber*.

7. Alſo one *Peter* of *Bruis*, who was burnt at St. *Gilles*.

8. Alſo one *Henry* of *Thoulouſe* his Diſciple, whom the Biſhop of *Oſtia* (the Popes Legate) impriſoned, and without doubt made away ſecretly, to ſtop the cry of this bleſſed Martyr.

9, 10. In the Eleventh *Century*, *Berengarius*

Archdeacon of *Angers*, seconding the Piety and sound Doctrine of his Bishop, named *Bruno*, taught the Doctrine of the *Eucharist*, with the same clearness and simplicity, as the Ministers of our Church do; and openly opposed the gross and carnal opinion of the Church of *Rome*, maintaining, That after the Consecration, the Bread remains Bread in its Substance, but that it is the Body of Christ, in Figure and Commemoration; In which point, he was followed by many famous persons, yea, by some of those who were of the first Council which condemned him by the plurality of Voices; or rather gave way to the violence and tyrannical power of the Pope, who was President of it.

Moreover, after *Berengarius* had been at *Rome*, and to save his life, had been constrained to sign that horrid Decree above-mentioned, he was not contented to Preach publickly his holy doctrine, but declaimed aloud against the abuses of *Rome*, and tyranny of the Pope. And although he suffered great persecution, and that he complied sometimes, when he was in his enemies hands; yet as soon as he was at liberty, he spake with open mouth against falshood and superstition, and died happily in the Faith of the Lord Jesus.

Think not, that I have named a man of no esteem: He was famous throughout all *Europe*, and made there many Disciples; your own Historians (yea, the very Secretaries of your Popes) describe him to be a man of a holy and exemplary life; and *Hildebert*, Bishop of *Mans*, hath composed for him, the most glorious Epitaph that can be: He saith, *That Berengarius is dead, but shall never die; that the World admires him, and will ever*

ver admire him; that he kept the beaten Road of the true Faith; that he dying, the eſtate of the Church, the hope and glory of the Clergy fell; that the Wiſdom of God had filled his ſacred heart and mouth; that he preferred Vertue before Riches, and Truth before Falſhood; that he was a holy perſon from his infancy; that he exceeded his own fame, as much as it exceeded that of the whole world; that Envy her ſelf, which had before defamed him, laments him; and that ſhe had never ſo much defamed and hated him, as now ſhe praiſes and loves him. After theſe, and the like praiſes, he ends with theſe words, *I wiſh, after death, I may live and reſt with him; neither do I deſire, that my condition may be better than his.* God who would have his Heavenly Truth take deep rooting in the Earth, prolonged the days of this holy Man, and did him the favour to teach him for the ſpace of Fifty two years, notwithſtanding the oppoſition of Satan, and the World. After which he died peaceably in the Lord, in the year of Grace, One thouſand eighty eight. But before his death, *He filled almoſt the whole World with his doctrine.* Many embraced it with Zeal, and ſome ſealed it with their Blood.

11. Amongſt others, one *Baſilius* a Greek Monk ſuffered Martyrdom, and was burnt at *Conſtantinople*, in the year One thouſand eighty ſeven.

I ſhall go no higher than the *Eleventh Century*; not becauſe I cannot find many famous Witneſſes to the Purity of the Goſpel, but becauſe until One thouſand years after Chriſt, Papal tyranny was not come to its height, and the groſſeſt, moſt pernicious, and inſupportable Errors, were not

reduced

reduced into Laws; and *Anathemaes* were not thundred out against those who did not believe them.

I must not pass over in silence, That even amongst those who remained in the Communion of your Church, many before *Luther* and *Calvin*, made very bitter complaints of her corrupt estate, and cryed out aloud against the filthy traffick of *Rome*, and her tyranny, and many of her Errors; as one *Peter* of *Blois*, Archbishop of *Roüen*, who flourished in the Twelfth *Century*; one *William*, Bishop of *Paris*, who taught in the Thirteenth *Century*; one *Alvares Pelagius* (or *Pelagius Alvares*) Bishop of *Sylva*, who made his Lamentations in the Fourteenth *Century*; and one *Nicholas* of *Clemanges*, a Doctor of *Paris*, and Archdeacon of *Bajeux*, who wrote many excellent Treatises at the beginning of the Fifteenth *Century*, and particularly one entituled, *Of the corrupt estate of the Church.*

Above all, is notable, a famous Doctor, named *Wessellus*, or *Weselus*, alias *Basilius* of *Groningue*, who for his rare skill in the Latine, Greek, and Hebrew Tongues, and in all sorts of Sciences, both Divine and Humane, was called in his time, *The Light of the World.* The greatest part of the Fifteenth *Century* was enlightned with his clear light: For according to some Historians, he was born in the year One thousand four hundred, and died in One thousand four hundred eighty nine, or One thousand four hundred ninety. This learned and sincere Man hath written of Praying unto God through Jesus Christ; of his Eternal Providence, and of the trust we should put in him, as clearly and plainly, as a Minister of the

Gospel

Goſpel can do: He hath written againſt the Pretended Merit of Works, againſt the Purgatory of the *Romiſh* Church, and above all, againſt the Indulgences of the Pope, with ſuch freedom, that his works falling into *Luthers* hands when he had begun to Preach againſt *Rome*, he was raviſhed with admiration of them, and cryes out; *That it was with him, as with the Prophet* Elias; *who during the Idolatry of the Ten Tribes, and the Perſecution of* Ahab *and* Jezzabel, *thought that he was left alone, and deſired to be taken out of the World; not knowing, that God had reſerved Seven thouſand men, and that* Obadiah *had hid One hundred Prophets in Caves; if one may compare great things with ſmall (*ſaith he*) that ſeems to be the deſcription of this age; for being, I know not by what Providence of God, ſnatcht into the Publick, I have oppoſed in ſuch ſort thoſe Monſters of Indulgences and Papal Laws, that I thought my ſelf alone. However, I have always been courageous enough, inſomuch, That many times I have been accuſed of too much ſharpneſs, and too little modeſty, becauſe of the great Zeal with which I was inflamed: nevertheleſs, I always deſired to be taken from among my* Baalites; *and that being civilly dead, I might live alone in ſome corner, utterly deſpairing of being able to imprint any thing on theſe brazen foreheads, and Iron heads of Impiety. But behold, I am told, That God hath reſerved to himſelf, ſome remnants; and that there are in theſe times alſo, ſome Prophets kept in Caves; And I have not only been told of this, but have ſeen it with joy;* Weſſelus *(called alſo* Baſilius *of* Groningue*) is brought to light, a perſon of an admirable underſtanding, and of a rare and great wit; and one who makes appear, that he hath been really taught of God, ſuch a one*

as

as Isaiah *peopheſied Chriſtians ſhould be: And you may ſee, that he hath taken nothing from men, any more than I; if I had ſeen his works ſooner, my enemies might have thought, that* Luther *had taken all from* Weſſelus; *ſo exactly doth the judgment, both of the one, and of the other of them agree. For my part, this increaſeth my joy, and my ſtrength; and I do not at all doubt but that I have taught right things, ſeeing he agrees with me in all things, by a conſtant conſent, and almoſt in the very ſame words, although he wrote at another time, in another climate, and for different reaſons.* I could here mention many who followed this *Light of the World*, namely, *James* of *Paradice*, his Contemporary: But what I have ſaid, will ſuffice, to let you ſee, That God (*who never left himſelf without witneſs in well doing*) hath never left himſelf without Witneſſes to publiſh and defend his truth.

Pa. *But theſe are private perſons, who had no Followers, nor formed any Church apart; they are not ſuch as* Luther, Zuinglius, *and* Calvin, *who having ſet up their Standard againſt* Rome, *were followed by ſeveral People, Nations, and Languages; and their doctrine (if we will believe our Cardinal* Bellarmine *in his Preface on the* Controverſies of Faith) *in a very ſhort time was heard of in the Eaſt, Weſt, North and South; and with an incredible ſwiftneſs, gained divers great Provinces, and many flouriſhing Kingdoms; and without mentioning an infinite number of perſons of both Sexes, and of all ages and conditions; who for embracing theſe Novelties, have ſuffered death in divers parts of* Europe.

Proteſt. Notwithſtanding the cruel death of *John Hus*, who (no reckoning being made of the Emperors Letters of ſafe conduct) was burnt at *Conſtance*,

Conſtance. (as we have already told you,) great multitudes in *Bohemia*, and the adjacent Provinces, followed the doctrine of this Bleſſed Martyr; and therefore were called *Huſſites*. I know well enough, that thoſe poor people were betrayed by their Deputies at the Council of *Baſil*, and that ſome of them were ſo cowardly, as to return to the Church of *Rome*, upon condition of communicating under both kinds. Theſe were they who were called *Calixtins*, becauſe contenting themſelves with the reſtoration of the uſe of the *Cup*, they ſubmitted to the Popes yoke in other things: But all the reſt of them (who were very numerous) remained conſtant out of the Romiſh Communion; and God ſtill increaſed their light and knowledge, until the great and general Reformation, which hapned in the time of our Grand-fathers: Among other names, they were called *The Brethren of Bohemia*, becauſe of their holy and brotherly Union; and *Taborites*, becauſe of the City of *Tabor*, which they built, and fortified under *John Ziſca*, General of their Armies.

Doctor *Wickliff* reaped a glorious Harveſt of his Labours, and ſaw himſelf magnificently followed: For the Chancellor of *England*, the Mayor of *London*, the greateſt Lords and Perſons of the beſt quality in the Kingdom; yea, the King himſelf, and his Son, embraced his Doctrine, as your *Thomas Waldenſis* confeſſeth, who was one of *Wickliffs* greateſt enemies. See this in *Nicholas Vigner*, in the Third Part of his *Hiſtorical Library*, about the year of our Lord, One thouſand three hundred ſeventy one.

If you yet deſire any thing more authentick, and to ſee even in this Kingdom, the wonders of

Gods Providence, about Five hundred years ago, many Millions of People separated themselves from the Pope and Church of *Rome*. These are they, who in derision were called *Valdenses*, from *Valdo*, one of their chief teachers, of whom we have already spoken: And *Albigenses*, because the County of *Albi* was one of the first Reformed Counties; as now adays we are scoffingly called *Calvinists*, from *Calvin*, who was one of our most famous Pastors: And as if we should be called *Genevenses*, because *Geneva* is one of those Towns which hath received the Gospel with most zeal & constancy; and in which, it hath pleased God to place his *Golden Candlestick*, as in some eminent place, to give light to several parts of the World.

Pa. *Who told you, that these* Valdenses *and* Albigenses *were so numerous?*

Protest. Your own *Annals*; for (besides what they tell us of) the Eleventh *Century*, and the beginning of the Twelfth (by informing us of condition of the poor *Albigenses*, about the end of the Twelfth *Century*) they tell us in expres terms, *That their Error* (that is, the Heavenly Truth which they professed) *had so prevailed in the County of* Thoulouse *that in a short time it had infected near a Thousand Towns: So that if it had not been suppressed by the Sword of the Faithful, it had in a short space corrupted all Europe.* You may find this in the *Annals* of Cardinal *Baronius*, continued by *Bzovius* in the year One thousand one hundred ninety nine. I confess, there is much of an hyperbole in these words, *One thousand Towns*, unless the Author give more than the ordinary extent to the County of *Thoulouse*; and that by the word Towns or Cities,

Cities, he means alſo Villages and Boroughs. However, they are of your own party who ſpeak it, and do thereby expreſs the multitude of thoſe who in that Country made open Profeſſion of the Chriſtian Religion, as it is ſeparate from Popery. The greater part of the Towns of the Lower *Languedoc*, did alſo receive the Reformation, and were filled with Believers. They who deſcribe the horrible Maſſacres made in thoſe Towns, aſſure us, That in the Town of *Beziers* only were killed of men, women, and children, Seventy thouſand perſons. This City of *Beziers* was at that time ſo great and populous, that there were reckoned in it One hundred thouſand Inhabitants. However it be, it is *Vincent* of *Beauvais*, one of your Hiſtorians, who reports the number to be Seventy thouſand perſons maſſacred at *Beziers*, others report but Sixty thouſand.

It was not only in the Higher and Lower *Languedoc*, that God cauſed the Sun of his Heavenly Truth to ariſe; he had ſcattered its beams into divers other parts of *France*, and of the adjacent Countries. In the Town and in the Biſhoprick of *Mentz*, there was a multitude of Laymen and Women, who burning with a deſire of underſtanding the holy Scriptures, cauſed the Goſpels, the Epiſtles of St. *Paul*, the *Pſalms*, the Morals of *Job*, and divers other Books, to be tranſlated into *French*. They contemned the Prieſts of the *Romiſh* Church, and had their Aſſemblies and Sermons apart. This you dare not deny: for it is written by your Pope *Innocent* the Third, in the Second Book of his *Decretal Epiſtles*, *Ep.* 131. It hath alſo been inſerted into your

your *Ecclesiastical Annals*, about the year One thousand one hundred ninety nine.

If you will guess at the number of Gods people called *Albigenses*, you need only read the History of the Cruel Wars waged against them, and of the terrible Armies of *Croisados, which the Pope stirred up against them, by turning against them the points of those weapons which had been destinated against the *Turk*. If you will believe your Cardinal *Bellarmin*, according to *Paulus Æmilius*, *In the time of Pope Innocent the Third, there were killed in France, in one battle, One hundred thousand Albigenses.* These are the very words of the Cardinal, in the Fourth Book of *the Church*, *cap.* 18.

* *Such as wore Red Crosses on their Coats, in token, That they intended to go to the Holy War.*

But besides those who were killed in battle, or those who were massacred, in more than a barbarous manner, many chose rather to suffer Martyrdom, and to endure the most cruel deaths imaginable, than to renounce the Profession of the Purity of the Gospel: Witness those One hundred and eighty Martyrs, which your Archbishop of *Florence* mentions in the Third Part of his History, *Tit.* 19. *Sect.* 4. For they had the choice, *either to save themselves by abjuring their Heresie*, (that is, the Gospel of Jesus Christ,) *or to be burnt alive.* But the love of God, and his Truth, was stronger than death; and the fire which consumed in one and the same day, the bodies of all those blessed Saints, gave way to the fervency of that fire which comforted their Souls, and carried them to Heaven, as the Chariot of the Prophet *Elijah* did him.

Pa-

Pa. *Do you believe that thoſe people were of your Religion?*

Proteſt. I do not only think ſo, but I am ſure of it: for although they have been blackned with an infinite number of calumnies (as ſince have been wickedly reported of *Wickliff*, that he ſaid, *God is obliged to obey the Devil*,) yet by what remains of their Catechiſmes, and their other writings; yea, even by ſome depoſitions of their adverſaries, we find they were founded on the ſame Belief we are. They believed in one God alone, Creator of Heaven and Earth, and placed all their hope in Jeſus Chriſt Crucified: They believed that the holy Scripture contains all things neceſſary to Salvation; and rejected the vain traditions of men: They ſaid of the Pope and Church of *Rome*, the very ſame which we ſay of them at this day: They admitted but two Sacraments, Baptiſm and the Lords Supper: They believed not Tranſubſtantiation; and communicated under both kinds, according to the inſtitution of Jeſus Chriſt: They would not adore the Croſs, nor bow down themſelves to Images: They acknowledged no Mediator, but Jeſus Chriſt; They prayed not to Saints, *and laughed at prayers and oblations for the dead.* They permitted their Paſtors to marry, and ſaid, that the forced ſingle life of Prieſts, was a tyrannical, and an inſupportable yoke. They declaimed againſt Indulgences; oppugned the pretended merit of Works, and could not away with the Doctrine of Purgatory. They rejected Faſts, ſuch as the Romiſh Church obſerves; alſo their Holy dayes, Pilgrimages, and all other things of that nature. But I need not inſiſt any further, to prove that the,

the Doctrine of the Gospel, which (through the grace and mercy of God) we profess, is like that of the ancient *Albigenses*, seeing you shall find it expressly, in a Book, Entituled, *An Abridgment of the History of the War against the Heretick*s, *the* Albigenses; *extracted out of the Treasury of the Kings Papers, by defunct*, John de Tillet, *chief Notary and Secretary to the House and Crown of* France, *Clark to the Parliament of* Paris, Sieur de la Rossiere *at* Paris, R. Nivelle's 1590. with Priviledge.

Pa. *But what was the success of those people? Is it not true that they were conquered, and wholly defeated by the Armies of the Pope, and of those whom he stirred up against them.*

Protest. It is but too true; But that serves to strengthen, instead of weakning my Faith: For I see the accomplishment of what had been foretold in *Apoc.* 13. *The beast shall make War with the Saints, and shall overcome them.* That which comforts us is, That the Victories of the Beast, concern only the Body, and this present life; Because those who hazard their lives, and spend their Blood *for the Testimony of Jesus*, as much conquered as they may seem to be conquered, are in effect more than Conquerors over Satan, the Flesh, and the World. Those blessed Souls which have been violently forced out of the Body, are of the number of those St. *John* speaks of, *Apoc.* 7. *Who are come out of great Tribulation, and have washed their Garments, and made them white in the blood of the Lamb, and stand before the Throne of God, and serve him day and night in his Temple.*

Pa. *However, you confess that those people were utterly rooted out, and destroyed from off the face of the Earth.*

Protest.

Proteſt. I do not tell you ſo; for how hot ſoever the Furnace was, in which this reviving Church was deſigned to have been conſumed; yet through the Grace and Mercy of God, ſome Brands were pluckt out of the Fire: The ſacred Fire of the Love and true knowledge of the Goſpel, which God had kindled from Heaven, was not ſo extinguiſhed by the waters which *the Dragon* vomited out, but that many ſparks of it, flew into divers parts of *Europe*. The ſlaughter of Gods Servants hath never been ſo Univerſal, but that whole Nations have remained; who by a kind of Miracle, have been preſerved, even unto the time of the happy Reformation of our Predeceſſors; as in *Provence*, the Cities of *Cabrieres* and *Merindoles*, which were ſacked and burnt to Aſhes, with more than a barbarous cruelty, in the Reign of *Francis* the Firſt: Whereupon this great Prince was ſo touched to the quick, that when he was dying, he commanded his Son, King *Henry* the Second, to revenge theſe Helliſh cruelties. You may read the Hiſtory of this in the Preſident of *Thou:* Others have been preſerved time out of mind, as the Vallies of *Provence* and of *Piedmont*, and make at this day (through Gods Grace) part of our Churches.

And as after the great Perſecution of the Church of *Jeruſalem*, and the Martyrdom of St. *Steven*, the Faithful *(who were diſperſed) went to and fro, preaching the Word of God*; ſo the poor *Valdenſes* and *Albigenſes*, who eſcaped the rage of their enemies, were diſperſed into all parts of the World, and ſcattered every where the holy and divine ſeed of the Goſpel: Some retired into *Provence* and *Piedmont*; in the Vallies whereof they

they remain conſtant unto this day. Others went into *Lombardy*, *Calabria*, and *Sicily*; others fled into *Picardy*; from whence being driven, they fled into *Germany*, *Bulgaria*, and *Bohemia*, where at this day, their Poſterity and Succeſſors are called *Picards* and *Valdenſes*: Others fled beyond the Seas, and particularly into *England*, where they gave the knowledge of the truth to many; and particularly to *John Wickliff*, that knowing and prudent perſon, of whom I have already ſpoken. Theſe poor people, afflicted and tormented on all hands, wandring (for the moſt part) from place to place, and *of whom the world was not worthy*, have from age to age preſerved the Goſpel of Jeſus Chriſt: And the further they went, the more Purity was there, both in their Doctrine and Worſhip. If you will take the pains to read the Confeſſion of Faith which they made in the year 1431. that which they preſented to *Uladiſlaus* King of *Hungary*, in the year 1508. and that which they preſented to *George* Marqueſs of *Brandenburg*, in the year 1532, and 1538. as alſo their ſeveral Apologies againſt the accuſations of the Prieſts and Monks, eſpecially thoſe which they publiſhed in the year 1432, 1434, and 1508. you will find in the moſt part of the Articles, a miraculous conformity with our belief and practice.

Pa. *Your Faith then is founded on theſe* Valdenſes *and* Albigenſes, *and uncertain and doubtful Hiſtories ſerve you inſtead of Goſpel.*

Proteſt. Not at all; My Faith is founded neither on thoſe people, nor on the example and authority of any man dead or alive; It depends only on Jeſus Chriſt; and his holy Word. But

I

I have entred into this Diſcourſe by way of overplus, and to ſhew you clearly, that as you are to blame to boaſt of your Antiquity, and upbraid us with our Novelty; ſo you are very much miſ-informed of things paſt, when you affirm that we were the firſt who did ſhake off the yoke of *Rome*, and its Tyranny. But if we had neither the example of any people, nor of any particular perſon; nay, if our bleſſed forefathers had not ſeparated themſelves from the Church of *Rome*, yet we believe that the glory of God, and ſalvation of our Souls, would oblige us to this Separation. In a word, (not to conceal any of my thoughts) if it ſhould come to paſs, (which I hope will never be) that the Kings and Kingdoms which have renounced the Communion of *Rome*, ſhould do homage to her, and ſubmit to her Empire, yet it would not at all ſhake our Faith: and there would be found among us, a great many perſons generous enough to ſay to their Country-men, Conſider what you have to do; whether you will own the Pope for your Head and Maſter, and adhere to the Errors Superſtitions, and falſe Services, which have been believed and practiſed by ſome of your Anceſtors: but we and our Houſholds, will own no other Head and Maſter in Religion, but Jeſus Chriſt; and will profeſs no other Doctrine, but that which this great Great God and Saviour hath taught us: and will not adhere to any Service which is not conformable to that which was practiſed by the Apoſtles, and by the Chriſtians of their time. In this holy reſolution, we will imitate the great *Joſhua*, who ſaid to the Children of *Iſrael*, *If it ſeem evil unto you to ſerve the Lord, chuſe*

chuse you this day whom you will serve; whether the Gods whom your forefathers served, that were on the other side of the flood; or the Gods of the Amorites, *in whose Land you dwell; but as for me, I and my House will serve the Lord.*

Pa. *If your first Reformers did not Preach a new Gospel, how comes it to pass, that their Preaching hath set* all the World in an uproar? *Why is it, that the Pope and his Clergy, have so strongly opposed it? How comes it to pass, that in divers places, both Kings and People, have shewed an extraordinary averseness to it.*

Protest. It is no wonder at all; for it had been foretold by the Spirit of God, *Revel. 6.* That at the opening of the Book, sealed with seven Seals, there should be a *great Earthquake.* The Pope could not but be moved at it, for his greatness and soveraign Authority were concerned: He saw that some men were so bold, as to shake his Throne, supported by so many Scepters, and that they would have taken from him his Tripple Crown, which he thought had been fastned with Chains of Adamant: And it was not without cause, that he feared those people; for they have taken from him half his Empire: He had rather suffer *Turks* and *Mahometans*, who utterly reject our Lord Jesus Christ, than Christians, who will not receive him in that Robe with which himself hath arrayed him. And as for the Bishops and Prelates, their Dignities and Benefices were concerned: They were not wont (as the Primitive Priests and Bishops did) to present a Jesus Christ naked, and crowned with Thorns.

Pa. *But what say you of those Kings and People,*

who

who have cryed out againſt this Novelty, as well as the Pope and his Biſhops; and have oppoſed all their power againſt the progreſs of this new Goſpel?

Proteſt. I ſay it is not at all to be wondred at; for although the Goſpel in its purity and ſimplicity, *be the Eternal Goſpel*, and that it hath been preached from the beginning, the ſame which we Preach at this day, yet at that time it was a thing unheard of: The Pope was become ſo formidable to all Chriſtendom, that it was a kind of prodigy to ſee a man who refuſed to do him homage; and the Church of *Rome* had ſo *intoxicated* the moſt part *of the people of the Earth, with the Wine of her Errors and Superſtitions*, that it was accounted a great impiety not to go to Maſs, to refuſe to adore the Sacrament, to refuſe to kneel before Images, and to proteſt againſt the Invocation of Saints, Purgatory, Faſts, the taking away the Cup; alſo to laugh at Indulgences, Pilgrimages, and *lying Wonders*. In a word, (by a ſtrange kind of metamorphoſis) as that which was new, ſeemed ancient; ſo that which was really ancient, ſeemed new. We have an example juſt like this in the Hiſtory of the *Kings of Judah*, Book 2. Chap. 23. In the time of *Joſiah*, the Book of the Law was found in the Houſe of God: Being brought to the King, he cauſed it to be read in his preſence, and hearing it as a new thing, he was affrighted at it, and rent his cloaths. He has recourſe to God by prayer, and endeavours to conform himſelf to the words of this Divine Book. That Law was not *new* in it ſelf, (for it was the ſame Law which God had given to *Moſes* on Mount *Sinai*) but it was *new*, in reſpect of thoſe unhappy times in which it had been

hid from the eyes both of Prince and People, through the negligence and malice of the Prieſts and Elders; who by their Traditions had made the Commandments of God of no effect, and had defiled his ſervice with their Superſtitions and Idolatry. We ſay the ſame of the Goſpel, which was preached by our Forefathers: It was not *new* in it ſelf, (for it is the ſame Goſpel which Jeſus Chriſt preached to men, during his abode here below in the fleſh;) but it was *new* in reſpect of thoſe times in which it was hid, by the malice or ignorance of the Guides of the Church. They did not light a new Candle, but took away the Buſhes of Humane Traditions which covered it, and the Nations came in, and rejoyced at this Divine Light. God was ſo merciful to many of them, that he cauſed the *Scales* which were *on their eyes to fall off*, which had hindred them from ſeeing the Sun of Righteouſneſs. In a word, they have not invented a new doctrine, but have ſeparated the Doctrine of Jeſus Chriſt and his Apoſtles from the Novel Inventions of men; they have drawn it out of the Grave of Superſtition, wherein it lay, as it were, buried.

Pa. *If at the publication of your Doctrine, there had been nothing elſe but aſtoniſhment and admiration, (as at the manifeſtation of the Law, in the dayes of King* Joſiah) *you might have ſome colour for what you ſay: but they who have preached it, have been expoſed to the hatred of Princes, Magiſtrates, and People; and you know what puniſhments they have ſuffered.*

Proteſt. We know it but too well; but it is eaſie to give the reaſons of this unjuſt hatred and cruel violence. There are two eſpecially

eſpecially: Firſt, The Prieſts and Monks, and other Creatures of the Pope, prepoſſeſſed the Kings and Princes of the Earth, by making them believe, That they whom God had raiſed up to reform his people, and to reſtore Chriſtianity to its ancient Purity and Splendor, were enemies to Kingly Government, and oppoſite to all good order; and that their aim was to deſtroy all Laws, both Divine and Humane, and to bring into the World Libertiniſm and Licentiouſneſs; they deſcribed them to be Monſters, and laid to their charge all that ever hath been invented of black and horrid. So that it is no wonder, if Princes and People, who had not the patience to hear the Apology of thoſe innocent Souls, were incenſed againſt them, and cryed out, as of old the Jews did againſt the Apoſtle St. *Paul*, *Away with thoſe people from off the face of the Earth, for they are not worthy to live.*

The ſecond Reaſon is, That the *Romiſh* Clergy ſeeing well enough, that the Chriſtian Religion in its Apoſtolick ſimplicity, did not at all agree with their Pomp and worldly glory; and that there needed nothing elſe to cauſe their traffick to ceaſe, and to cry down all their Wares, found means to perſwade people, That this Religion is pernicious to Kings and Kingdoms; and made the poor people believe, that it was the ſole cauſe of all the evils which they ſuffered: As of old, all the evils and calamities which befell the *Roman* Empire, were imputed to the Primitive Chriſtians; they have imitated

the ſubtilty of *Demetrius*, mentioned in the *Acts*, Chap. 19. *This man who was a Silver-ſmith, and made Silver Shrines for* Diana, *and brought no ſmall gain unto the Craftſmen*, foreſeeing that the Idols Temple would fall at the ſound of the Trumpet of the Goſpel; and that his traffick would ceaſe, ſtirred up againſt the Apoſtle St. *Paul*, all thoſe who gained by making or ſelling thoſe Inſtruments of Idolatry, and by their means raiſed a Sedition in the City of *Epheſus*; all thoſe poor Idolaters, crying out for the ſpace of two hours, *Great is* Diana *of the* Epheſians.

THE

THE THIRD DISCOURSE,

Of the *Certainty* of our Religion, and the *Uncertainty* of the *Romish*.

Papist. *YOur Religion hath no certain or assured Foundation, it is built on a Quick-sand; your Ministers make it, and unmake it at their pleasure.*

Protest. An Objection more ridiculous, and at a greater distance from all appearance of truth, was never made. Tell me, I pray, what could move our Pastors to impose any thing on us, in Matters of Religion? If by opposing the power of the Pope, the Doctrines of Purgatory, Invocation of Saints, worshipping of Images, Transubstantiation, the Pretended Sacrifice of the Mass, the taking away of the Cup, and such like abuses, they gained the riches and honours of this World, and made themselves great thereby, we might have some reason to suspect them: *But they preach not themselves, nor seek their own*

honour. God knows, and all the World sees what their condition is, and to what outrage, injustice, and persecution, they are continually exposed in most parts of *Europe.* But if they live by their Ministry, either in whole, or in part; and if they receive honour from their Flock, what is it, I pray, in respect of those advantages they might hope for, if they were of your Communion? For if you receive with open arms, the meanest and most contemptible among them, (*when they make shipwrack of Faith*) and give them wherewith to live at their ease; what would you not do to win the most able, and most famous? let your own conscience be judge. If they had any other aim than the glory of God, and the salvation of Souls, they would be not only the worst, but the maddest of men: But if they were the most wicked and extravagant persons breathing, yet our Religion depends not on them, neither is it tied to their persons, or opinions; it is founded on God himself, and his Word, which is more firm than Heaven and Earth. So far forth, as our Pastors speak to us in Gods name, and preach to us the Oracles of his Eternal Wisdom and heavenly Truth, we look on them as the *Ambassadors* and *Heralds* of his Grace, and we hearken unto them with a holy respect, and with the true obedience of Faith; they may truly say to us, as the Apostle St. *Paul* said to the *Thessalonians*, *You have received our Word, and our Preaching; not as the word of man, but (as indeed it is) the Word of God.* But if they, whom we most esteem and honour, should change their note, *and Preach another Gospel to us*, they should be *Anathema*; we would look on them

them with deteſtation, as ſo many *Judaſes*, and would tread them under our feet as *Salt which hath loſt its ſavour*; nay, if it ſhould come to paſs (which by Gods Grace ſhall never be) that all the Miniſters upon Earth ſhould revolt from the Faith, and abandon the Truth of the Goſpel; yet we would remain firm and unſhaken, and would not forſake *the Rock of our Salvation*; for we are not founded upon the Authority of any man living; our Lord Jeſus Chriſt *is the Author and Finiſher of our Faith: Fleſh and Blood have not revealed* to us the doctrine which we follow: It flows from God, it is a brightneſs which proceeds from his Throne, it is a Ray darted from his Glorious Face. The ſame God, who by his incomparable love, hath kindled in our hearts this Lght of Life and Immortality, will preſerve it by his grace, until he cloath us all with the beams of his glory. Give me leave (I pray) to retort on you your own Objection, and to make you ſee clearly, (that without being aware of it) you have drawn your own Religion in its lively colours; for it is that indeed which is founded on a Quick-ſand. To ſpeak properly, it depends neither on the holy Scriptures, nor Councils, nor Fathers, nor ancient Cuſtoms, but on thoſe who from age to age have had the conduct of your Church: And thence it comes to paſs, that there are ſome things which are approved of and practiſed at one time, which are diſapproved and rejected at another; for you are taught theſe prodigious Maxims, *viz.*

1. *That the Hierarchy of the Church muſt be believed, although it affirms that to be black, which to our*

our eyes seems white; as in the differences betwixt Pope *Paul* the Fifth, and the Republick of *Venice*, in the Second Book.

2. *That although the Pope alone, or with his Council, may err, yet he ought to be obeyed by all believers.* Bellar. de Rom. Pontif. *lib.* 4. *cap.* 3.

3. *That if the Pope should err by commanding Vices, and prohibiting Vertues; yet the Church is bound to believe, that the Vices are good, and the Vertues evil, unless she will sin against her Conscience.* Ibidem, *cap.* 5.

4. *That it may in a good sense be said, That Christ hath given* Peter *power to make that which is sin, to be no sin; and that which is no sin, to be sin.* Bellar. de Excusatione Barclai. *cap.* 31.

Pa. *Our Doctors teach nothing, but what they prove by the holy Scriptures.*

Protest. But I pray examine their pretended Proofs, and you will find, that never any thing was more pitiful, or ridiculous. It seems as if the most part of them did alledge Scripture only to mock God and man, and to shew that nothing is impossible to them, and that they can make you believe, *That light is darkness, and darkness light.* For example, *Francis Panigarolus* of the Order of the *Observants*, and Bishop of *Ast*, undertakes to prove, That Saint *Peter* was at *Rome*, from the History of the miraculous fishing, mentioned in the sixth of St. *Luke*. But that you may not think I invent any thing, I pray read the (pretendedly) *Catholick Lessons* of this Mitred Monk; in the second part of the sixth Lesson, you shall find these very words, *viz. This action of the nature of St.* Peter, *in St.* Luke, *demonstrates it very plainly, where Jesus Christ causeth*

cauſeth St. Peter *to thruſt out a little from the Land,* viz. *Seven years; and afterward to launch out into the deep,* viz. *To paſs ſo many Seas, and to go to* Rome (*the Queen of Nations*) *and plant his Seat on the ſeven Hills.* O happy *Rome,* O happy *Rome!* *where* (*as God ſhall help me*) *methinks, St.* Peter's *Blood is ſtill reaking, and yet this wretched* Calvin *queſtions whether he were ever at* Rome. What think you of this, is it not a rare proof? Hear another of the ſame ſtamp, *viz.* This admirable Doctor proves (in the pleaſanteſt manner that may be) That in the *Romiſh* Church, there is a ſpiritual treaſure, of which the Pope diſtributeth to whom he will by his Indulgences. For to this purpoſe, he alleadgeth that which is recited in the ſixth of St. *John, viz.* That our Lord Jeſus Chriſt having miraculouſly multiplyed five Barley-loaves, and having fed therewith five thouſand men, the Apoſtles gathered the fragments, and with them filled Twelve Baskets: See word for word, how he ſpeaks of it in the ſecond part of his Eleventh Leſſon, *viz. It is true, the blood of the Martyrs is not ſhed to take away our ſin, as to the fault of it, but as a work of ſupererogation it may be applied to us to expiate the puniſhment, and for ſatisfaction. It ſufficeth, that the works of ſupererogation are kept in a treaſury, to help others: And the ſimilitude is very good* (*my dearly Beloved*) *in that wonderful miracle of the Loaves and Fiſhes* (Joh. 6.) *in which to kill hunger,* viz. *To ſatisfie for temporal puniſhment, remaining after the Sea of Contrition, and the Mount of Confeſſion, there were a few Loaves and a few Fiſhes, which ſufficed thoſe who had them.* Viz. *Works of Penance ſuffice for thoſe who do them; but Jeſus Chriſt makes them ſerve likewiſe for others.*

Viz. *God ſuffers our works to be applied alſo to others, yea, and a great number ſtill remain, with which Chriſt cauſed Baskets to be filled, delivering them to St.* Peter *and the other Apoſtles, to relieve therewith others that were hungry:* Viz. *There being ſatisfactory works over and above, God fills with them the treaſury of holy Church, and gives the diſpenſing of them to the Pope and Biſhops, to ſupply therewith as they ſhall think good.* Here are *videlicets* more diſtant from Chriſts meaning than Heaven from Earth. The proofs of the Biſhop of *Maude* are no better; he proves that the Prieſt muſt kiſs the Altar, becauſe *Judas betrayed Chriſt with a kiſs*; and that the Hoſt muſt be round in form of a penny, becauſe that Traytor *ſold Jeſus for thirty pence:* Is not this manifeſtly to play with Gods Word, and your own ſalvation? But perhaps this Biſhop hits righter than he is aware of. I'le not explain my ſelf any further, for I ſhould make you fly out into paſſion; take the pains to read his *Rational of Divine Offices*, and you ſhall find it full of ſuch Proofs.

And they are not only meer Prieſts and Biſhops who thus licentiouſly mock at the Scriptures; your very Popes abuſe it with the ſame extravagancy: Let *Boniface* the Eighth witneſs this, who in his *extravagant* piece, which begins with theſe words, (*Unam ſanctam Eccleſiam*) maintains that the Pope hath both the ſpiritual and temporal Sword in his power, becauſe St. *Peter* ſaid *here are two Swords*; and our Saviour anſwered him, *It is enough.* And that this ſoveraign Biſhop only hath this abſolute power of both Swords, becauſe (according to *Moſes* his teſtimony) *God created the Heaven and the Earth*

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in the beginning, and not *in the beginnings*.— Such another famous proof is it, that there are two Powers, the one Eccleſiaſtical, the other Civil, becauſe *God created two great lights, the Sun and the Moon*; and that the Pope is above the Emperour, becauſe *the Sun is greater, and more luminous than the Moon*. Will not you confeſs, that a man muſt be ſmitten with the influences of the Moon, who receives ſuch impertinent proofs? and yet the writings of thoſe of your party are full of them; and it is from ſuch proofs that they authorize the moſt part of your Myſteries. Whenſoever you ſhall be pleaſed to give me a private hearing on this ſubject, I le entertain you with it at large, and ſhew you a world of prodigies.

In the mean time, I conjure you to obſerve the jugling of your Guides, who faſhion themſelves according to the times, and interpret Scripture now this way, and anon that way. This the Cardinal *Cuſan* freely confeſſeth, in his ſeventh Epiſtle to the *Bohemians*: But if he had held his peace, yet this is manifeſt enough; for example, In the time of the Councils of *Conſtance* and *Baſile*, and a long time after, your Biſhops, your Cardinals, and your Popes, and all writers generally, (that they might take from Chriſtians who would communicate under both kinds, the force of this paſſage, *He that eateth not my fleſh, and drinketh not my blood, ſhall not have eternal life*;) conſtantly affirmed, that throughout the ſixth Chapter of St. *John* a ſpiritual eating and drinking by Faith was only ſpoken of: But now all your Doctors maintain, that in this Chapter, (eſpecially from *Verſ.* 51.) a corporal eating of Chriſts

Chriſts Body is only ſpoken of: Yet whoſoever ſhall read the whole Chapter, without prejudice and paſſion, will ſee more clearly than he ſees the Sun at Noon-day, that there is but one and the ſame manner of *eating Chriſts Fleſh, and drinking his Blood*; and that all our Saviours diſcourſe from the beginning to the end, is a continuation of the ſame Metaphor. That which I find moſt ſtrange, is, that this Cardinal *Cuſan* in the ſame Epiſtle will perſwade us, that the true interpretation of Scripture, is that which is agreeable to Cuſtom; (or to uſe his own words) that the *underſtanding* of Scripture *runs with the common Practice*. And to fill up the meaſure of his impiety, he broaches this horrid opinion, That *when the Church* (that is the Pope and his Creatures) *change their minds, it is probable that God changeth his too*. Do you your ſelf judge if this be not horrible Blaſphemy! Was it not enough to change the whole Chriſtian Religion, without attributing this change to the *Ancient of dayes*; *who is not man, that he ſhould change; nor the ſon of man that he ſhould repent: and with whom there is no variableneſs, nor ſhadow of change?* How is it poſſible, that you can expoſe the Prerogatives of God, and the eternal ſalvation of your Souls to the abſolute diſpoſal of men, who are ſo viſibly intereſſed and concerned in the defence of Error and Superſtition? Caſting your eyes on the Splendor, Pomp and Magnificence of the Pope and his Cardinals, or on the fat and rich Benefices of the Prelates and Abbots, did it never enter into your thoughts, that ſuch people ought to be ſuſpected in matters of Religion; and that there is no great likelihood that they have

have any mind willingly to come down from their Throne, and forſake their Treaſures and Pleaſures, to follow Jeſus Chriſt *by bearing his croſs?* Have you never thought, that at leaſtwiſe thoſe things which they tell you are neceſſary for your Salvation, ought to be examined by the Word of God, and that it is not reaſonable they ſhould be Judges in their own cauſe? Is it poſſible that you ſhould not ſuſpect whatſoever hath been invented for gain, and ſerves to enrich your Prieſts; (as Purgatory, praying for the Dead, Indulgences, Pilgrimages, and ſuch like) or whatever hath been introduced to joyn Pomp and Omnipotency to worldly riches, as the Papal Monarchy? If you are lull'd aſleep in the arms of thoſe who betray you, let our Exhortation awaken you; and that *to day you would hear the voice of God, not hardening your hearts.*

Pa. *If we are abuſed, many more are abuſed alſo.*

Proteſt. 'Tis poor and miſerable comfort to have companions in miſery, eſpecially when our miſery is loſs of Salvation, and conſequently is eternal Death and Damnation.

Pa. *If there were ſuch groſs and palpable abuſes in our Religion, as you ſay there are; ſhould we not ſee them as well as you? Do we want knowing and underſtanding perſons? Are you the only clear-ſighted people of the World?*

Proteſt. I confeſs freely, that in reſpect of the world, and the affairs of this preſent life, you have many rare perſons among you, and that we have neither wiſdom nor prudence like theirs: And you need not wonder at it, becauſe *The Children of this world are wiſer in their generation than*

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the Children of light. I am not ignorant alſo, that many of them ſee the abuſes and ſuperſtitions which are practiſed in your Church, as well as we do, and that ſome of them laugh at it in ſecret, and among their intimate friends; and others do grieve at it, and conceal in their breaſt a fire which conſumes them. Some men in this age are like thoſe ſpoken of in the 12th Chapter of St. *John's* Gospel, *Many believed on him, but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the Synagogue; for they loved the praiſe of men, more than the praiſe of God.* Some fear the power and authority of the Clergy, and others aſpire to their Dignities and Benefices. Perhaps ſome of thoſe great Stateſmen are not the moſt knowing in things which concern the Kingdom of Heaven. You will not think this ſtrange, if you ſeriouſly conſider theſe words of the Son of God. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes; even ſo Father, for it ſo ſeemed good in thy ſight,* St. Mat. 11.

Pa. *But your confidence, is it not full of vanity and preſumption? Are you not afraid of being deceived in your opinions, by going out of the great beaten road? And are not you afraid of precipitating your ſelf into eternal damnation?*

Proteſt. Never any aſſurance was better grounded than mine; I can never go aſtray, while I follow the conduct of Heaven; and I have nothing to fear, while I obey the voice of him who hath in his hands *the keyes of life and death*; and who diſpoſeth of (as it pleaſeth him) the Joyes of Heaven, and Torments of Hell. Do you your-

ſelf

ſelf judge, whether you or I be the better grounded in our Religion.

1. For when I pray to God in the Name, and through the infinite merits of Chriſt Jeſus, I cannot doubt but my prayers will be accepted, ſeeing he himſelf hath commanded me ſo to do, in ſuch Terms, that clearer and more expreſs cannot be. I ſpeak to him who ſees me, who underſtands me, who knows all my wants and miſeries, yea, knows the very bottom of my heart, I pour forth my griefs into the boſom of my Heavenly Father, who both can and will remedy all my evils, and bring me out of all my diſtreſſes. But when you pray unto Saints, you are ſo far from being aſſured, that they can, and will remedy the evils which trouble you, that you have no certainty at all that they know your condition, or that they hear your prayers. You think they hear you, but you are not aſſured of it; and the ſubtileſt of your Doctors freely confeſs, *That it doth not neceſſarily follow, that becauſe the Saints are happy, therefore they know what is done here below; and that they hear the prayers which are made unto them.* They cannot at all agree about the means whereby this is effected: Some ſay, *That the Saints ſee all things on Earth in the Face of God, as in a Glaſs*; others ſay, *That God reveals to them all that is done here below, and particularly the prayers which are made to them.* In brief, others ſay, *That Believers on Earth, do make their minds known to the Spirits in Heaven, in the ſame manner as the Angels do communicate their thoughts to each other.* Are not theſe Prayers very well founded, *viz.* upon the Icy ſlipperineſs of a Looking-glaſs, and upon the floating imaginations of mans ſpirit, which is more inconſtant

stant, than inconstancy it self; and which is worse, upon imaginations directly contrary to Gods Word, which tells us in the ninth of *Ecclesiastes*, *That the dead have no more a part in the World; and that they know nothing of all that is done under the Sun.*

2. When we seek Jesus Christ *above in Heaven at Gods right-hand*, we are sure to find him there; for the holy Scripture tells us, He ascended thither after his Glorious Resurrection, and that he will make his blessed residence there, *until he come in his glorious appearance to judge the quick and the dead.* It is there where St. *Paul* (in the third of *Colossians*) bids us *seek him*; and it was there, that St. *Steven* saw him when he suffered Martydom. *I see* (saith he) *the Heavens opened, and Jesus Christ at the Right-hand of the* Father. But when you pretend to adore him in the hands of the Priest, you cannot be sure that he is there (no not according to the Maxims of your own Religion) for to cause him to be there, *the intention of the Priest is necessarily required:* But that intention is to you a Book sealed, (*for who knows the things of a man, but the spirit of man which is in him?*) It is therefore utterly impossible for you to know, whether that which you adore be Bread, or the Body of Jesus Christ in its proper Substance: Whether you adore a meer Creature, or whether you adore the Creator: Is not this a strange and sottish Adoration?

3. When we embrace by Faith, the Sacrifice which our Lord Jesus Christ made unto God his Father on the Cross, and that we expect the purging away of our sins by his precious Blood, we are not afraid of being deceived. For the Apo-

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stles teach us, *That by offering himself up to God, without spot, by the eternal Spirit, he hath purged away our sins: And that his Blood cleanseth us from all sin.* Concerning this, see the Apostle to the *Hebrews*, and the first Epistle of St. *John*, the first Chapter. But (according to your own Maxims) you can have no assurance of the Sacrifice of the Mass. For if (as you even now heard) the Priest hath no intention to make the Body of Christ, he hath not made it, and consequently he cannot Sacrifice it. But the meer Sacrifice of Bread and Wine only, cannot be a *propitiation for our sins.* And as for your Pretended Purgatory, it is uncertainty it self: Some say it is only Fire; others (as Pope *Gregory*) say, it is Hot-water too; others (as *Bede*) say, It is Snow and Ice. To which of these opinions will you adhere, seeing they are one as fabulous as the other?

4. When we communicate under both kinds, we are very sure, that we do a good and holy work, acceptable to God, and comfortable to our Souls; seeing our Lord Jesus Christ hath expresly commanded it, and the blessed Apostles and Primitive Christians have carefully practised it. We receive the seal of the pardon of our sins, if we *shew forth the Lords death*, which cannot be done without *shedding of Blood:* But when you voluntarily abstain *from the Cup of the Lord*, you disobey that *great God and Saviour*, who hath said, *Drink ye all of this*; and will have a man *examine himself, and so Drink of that Cup.* You reject the Seal of *the New Testament in the Blood of Jesus Christ*; and you do not *shew the death of the Lord*, when his precious Blood was separated from his Body. Whatever

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may be told you, and whatever pretences are made to palliate this sacriledge, yet you can have no assurance, that these proceedings are pleasing to God; seeing the reasons for which the people (and the Priests too which do not consecrate) are deprived of the Cup, are reasons of flesh and blood, which want weight, and cannot be laid in the ballance with the Ordinance of God and practice of the Apostles.

5. When we adore *the living and true God*, who hath made Heaven and Earth, our Faith is not doubtful or uncertain; we do that which the Prophets, Apostles, and the good Angels do, and which God himself hath commanded us: But when you adore Creatures (as Saints Male and Female, Crosses and Relicks) how can you imagine, that this can please him, who will be *alone served and adored?* Do not think to cover your selves with those rare distinctions of *Adoration of dulia, hyperdulia* and *latria*, and of *Adoration of latrie, absolute and relative?* How know you whether those distinctions are good or bad, seeing you do not at all understand them, and that your greatest Doctors themselves do not understand them, and that they cannot explain them to you? And if you did understand them, yet who can assure your consciences that they are acceptable to God, and that they will hide you from his wrath?

6. When we banish from our Churches and Religious Services, all sorts of Images and representations, it is impossible there should be the least colour for blaming of us, seeing we are founded on the clear and express words of the Soveraign Law-giver, *who alone can save and destroy.* But when

when you conſecrate Images, put them in your Churches, place them on your Altars, carry them in devotion on your ſhoulders, burn Incenſe to them, kneel before them, and adore them; are not your Conſciences full of doubts? For what aſſurance can you have, That God will approve of thoſe vain reaſons and frivolous diſtinctions which ſuperſtitious men have invented to mock his Ordinance? With what face, being on your knees before an Image, can you ſay to God, Thou haſt expreſly forbidden me *to bow down my ſelf to the likeneſs of any thing that is in Heaven, on Earth, or under the Earth*; but man, who undertakes to be wiſer than thou art, and to know what pleaſeth thee better than thou thy ſelf doſt, hath thought fit to command the contrary; wherefore thou ſeeſt me kneeling before an Image, and *not only I worſhip before the Image, but I worſhip the Image it ſelf.* Theſe laſt words are formally and expreſly found in the writings of *Naclantus*, one of your moſt learned and moſt famous Biſhops.

Surely, we have no reaſon to fear, that the great Judge of the World, will tell us in the dreadful day of his juſt vengeance and jealouſie, *Go ye curſed into eternal fire, prepared for the devil and his Angels*; "For you too much truſted to my "Divine Word and holy Ordinances: You fa- "ſhioned your ſervice according to the pattern "and model which I gave you with my own "precious hands: You too cloſely adhered to "the purity and ſimplicity of my Doctrine: "You would not give that honour and glory "*to the Creature*, which is due only to the *Crea-* "*tor*: You contented your ſelves with the wor- "ſhipping

" ſhipping of *one onely God in Spirit and Truth*:
" You have put all your truſt and hope in him
" alone; you made all your prayers to him in
" my Name onely, and by the infinite merits of
" my Sufferings: You would not believe falſe
" Prophets, who told you, *Chriſt is here, and*
" *and he is there:* You would not admit of
" any other Sacrifice than that of my Croſs,
" nor Purgatory than that of my Blood;
" You would not admit of any other Sacra-
" ments than thoſe which I inſtituted, nor
" celebrate them otherwiſe than I and my
" Apoſtles had done. You would have me
" the only Head, Bridegroom, and foundation
" of your Church; You would not pray to
" Saints, nor *worſhip Angels*, nor *bow down to*
" *Images*, nor do any thing which I had for-
" bidden. Becauſe you have been too faith-
" ful to my Service, too obedient to my
" Divine Commands, and have too religiouſly
" obſerved my holy Ordinances, you ſhall be
" puniſhed eternally. On the contrary, we
hope to hear from the ſacred Mouth of this merciful Saviour theſe words of eternal conſolation: *You have kept the words of my patience, and have been faithful to my ſervice, even unto death; good and faithful ſervants, enter into the joy of your Lord. Come ye bleſſed, inherit the Kingdom prepared for you from the Foundation of the World.* But what will he ſay to thoſe who have trampled his Ordinances under their feet, and have preferred the Traditions and Commandments of men before his holy and Divine Commandments? I had rather you ſhould think and meditate

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on it, than that I ſhould tell it you. Think not that you can eſcape, by ſaying, We knew well enough (Lord) what thou wert pleaſed to command us, but the Pope (who called himſelf *thy Spouſe*) taught us to do the contrary: For in that caſe, doubt not but he will anſwer, Were you ſo mad, as to believe, that the higheſt among men was above God; that he could touch my Teſtament, which I had written with my Blood, and ratified by my Death; that he had right to diſpenſe with my Laws, and to change the Rules of my Service; and that it was in his power *to make that which is Sin, to be no Sin; and that which is no Sin, to be Sin?* How could you be ſo bruitiſh, as to take her for my Spouſe, who trampled under her feet whatſoever was moſt holy, moſt religious, and moſt Divine in my Word; and who took pleaſure to do the things which I forbad, and to oppoſe thoſe which I expreſly commanded? Remember, I pray, what St. *Paul* ſaith in the ſecond of the *Romans, God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel*; that is, According to the Goſpel of the Son of God, which I have publiſhed and declared to the World; and engrave this on the bottom of your hearts, that it is no where ſaid, *That the world ſhall be judged by the Laws and Ordinances of the Pope, or according to the traditions of the Elders, or the Rules and Maxims of the* Romiſh *Church.*

Pa. *What will you your ſelf anſwer at the day*

of

of Judgment, when Jesus Christ shall sit on his Throne, seeing you profess to have no other Rule than the Word of God, contained in the Holy Scripture; and yet you believe many things which are not to be found, neither in the Old nor New Testament?

Protest. We believe nothing at all, which is necessary to Salvation, that is not in the Word of God, in clear and express terms, or deducible from it, by such necessary and evident consequences, that a man must renounce his Reason and common Sense not to acquiesce in it.

THE

THE FOURTH DISCOURSE,

Of those things which we are said to believe, and yet are not in the Holy Scripture.

Of the Apostles Creed.

Papist. *YOu receive the* Apostles Creed, *and use it both in publick and private, and yet it is not found in the Holy Scripture.*

Protestant. We receive the Apostles Creed, and do very highly esteem it, because it is wholly conformable to the Holy Scripture; and because it is the Summ and Abridgement of the Gospel. It is not to be found there word for word, in that Form and Order as we recite it; but there is not any Article of it, but is there, either in express and formal Terms, or else may be deduced from it by a Consequence more clear than the Sun. This *divinely inspired Scripture* exhorts us every where

where to believe in God, and to put our whole truſt and confidence in him. From the beginning of the Bible we learn, that this Almighty God created the Heaven and the Earth, and all things therein; the holy Goſpels, and the Epiſtles of the bleſſed Apoſtles teach us, that the only begotten Son of God, (who is *God over all, bleſſed for ever*) was made Man *in the fulneſs of time*, and *did partake of fleſh and blood, as Children do*; that he was conceived by the miraculous Operation of the Holy Ghoſt; and that he was born of the Holy and Bleſſed Virgin *Mary*; that he ſuffered under *Pontius Pilate*; that he was Crucified; that he died; that he was buried; and that he remained in the Grave until the third day; that he roſe again from the dead; that he aſcended into Heaven; that he ſits at the right hand of God; and that from thence he ſhall come to judge the quick and the dead. This ſame Goſpel tells us of the Holy Ghoſt, who in reſpect of his Effects, is *the Seal of the Promiſe, and the Earneſt of our Inheritance*; and who in reſpect of his Eſſence, is that God whoſe Temples we are, and in whoſe Name we are Baptized: It makes mention of the Church which *God hath redeemed with his own blood*; which is, *the Body of this great God and Saviour, and the Congregation of the firſt-born, whoſe Names are written in Heaven.* It teacheth us the Communion of Saints, who converſe here upon Earth, and of thoſe who triumph in Heaven. And finally, it clearly and plainly teacheth us the Forgiveneſs of Sins by the Blood of Jeſus Chriſt, the Reſurrection of the Body at the laſt Day, and the Eternal and Bleſſed Life that God reſerves for us in Heaven. So that it is abſolutely impoſſible to believe

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the Gospel of our Lord, and not to approve of all that is contained in this excellent piece which is called the *Apostles Creed*; it being an Abridgment of that Doctrine which they taught, and sealed with their Blood, and is found in their Divine Writings. If the *Profession of Faith* made by the Council of *Trent*, were to be found in the Holy Scripture so clearly and expresly, we would be ready to subscribe it with our Blood.

Of the Trinity.

Pa. *You believe the Trinity, and yet there is no mention at all made of it in any passage of the Holy Scripture.*

Protest. If there be no mention made of it, then all the Fathers, both *Greek* and *Latin*, and the ancient Councils, are meer Cheats, and notorious Sophisters. For it was by the Holy Scripture that they undertook to prove this great and sublime Mistery, and to confound those Hereticks who did impudently deny it. I could alledge divers passages, but I shall content my self at present with what our Lord Jesus Christ saith to his Apostles, in *Mat.* 28. *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Your Cardinal *Bellarmin* himself confesseth, that from these words the Trinity is proved by an evident Consequence. Bell. *de Christo. lib.* 2. *c.* 5.

Pa. *I do not ask you simply to prove the Mystery of the Trinity by the Holy Scripture, but I would have you to shew me the word* Trinity.

Prot. I can quickly shew you a word equivalent

to that of *Trinity*, *viz.* in the firſt Epiſtle of St. *John*, cap. 5. *There be three that bear Record in Heaven, the Father, the Word and the Holy Ghoſt, and theſe three are One.*

Pa. *I do not ſee there the word Trinity.*

Proteſt. This is ridiculous Cavilling, and unbeſeeming perſons of Honour; for as *Four* and a *Quaternity*, *Ten* and a *Decade*, *Twelve* and a *Dozen*; ſo *Three* and *Trinity* ſignifie only one and the ſame thing.

Pa. *I confeſs, that as to the thing it ſelf, the Myſtery of the Trinity is found in Holy Scripture; I confeſs likewiſe that the word* three *is there: But you muſt grant me, that the very word* Trinity *is not there.*

Proteſt. I grant it; but that is not at all contrary to the Rule of my Faith, neither doth it at all prejudice my Religion; for we are not ſaved by words and ſyllables, but by the Truth and Solidity of things, whereof words are only the Image and Repreſentation. It is neceſſary to Salvation, to believe in, and adore the three Divine Perſons in the Unity of their Eſſence, and to have the ſaying of St. *John* engraven upon the Soul; *There be three that bear Record in Heaven; the Father, the Word, and the Holy Ghoſt: and theſe three are one.* A true Chriſtian, who firmly believes this, and religiouſly adores the three Perſons of this holy and glorious Godhead, in the Unity of their Eſſence, may be ſaved without having ſo much as heard of the word *Trinity.* Mark well what I ſay, and do not change my words, thereby to erect an imaginary Trophy: I do not ſay, that a perſon can be ſaved without believing the Myſtery of the Trinity, or without adoring the three Divine Perſons in the Unity of their Eſſence; I am ſo far from that

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that I do positively affirm the contrary; but I maintain, that a true Christian, who firmly believes this Mystery, and religiously adores the three Divine Persons in the Unity of their Essence, shall not be damned for not having heard of, or not having uttered this very word, *Trinity*. The Mystery which is signified by this word, is so great, and so profound, that the most learned Commentaries, and the richest and most eloquent Discourses, cannot teach us more of it, than St. *John* the Divine doth in these heavenly words, *There be three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Of the Consubstantiality of the Son.

Pa. *You believe with us the* Consubstantiality *of the Son, and yet you find not in any place of the holy Scripture, that the Son is consubstantial with the Father.*

Protest. Because the *Samosalenians* did abuse the word *Consubstantial*, it was rejected in the third *Century* by the Orthodox, and especially by the Fathers of the Council of *Antioch:* But the Church of the fourth *Century* made use of it very successfully against the *Arrians*, who denyed the Eternal Divinity of our Lord Jesus Christ. In the sense in which it was taken by the Faithful then, and by those who succeeded them, it is holy and Orthodox, and we embrace it with all our heart; but that doth not at all prejudice our *Creed:* For if this word *Consubstantial* be not in the holy Scripture, yet the thing which it signifies is there very clearly; though it were no where else but in that remarkable passage of St. *John*,

Chap. 10. *I and my Father are One.*

Pa. *It may be said, that in this passage our Lord Jesus Christ speaks of a Union of will and consent, and not of a Unity of Essence.*

Protest. The question is not of what may be said, but of that which really is. The ancient *Greek* and *Latin* Fathers, and Councils, have interpreted it as we do, of the Unity of the Essence; your most famous Doctors take it so. And if all these were silent, yet the thing it self speaks: For our Lord Jesus Christ, to prove that none *can pluck his Sheep*, neither *out of his*, nor *out of his Fathers hands*, useth these words, *I and the Father are one.* But this Argument could not stand if the Son had not one and the same Essence, and consequently, the same force and power as the Father hath. In this sence the *Jews* understood it, to whom our Lord addresseth his discourse; and thence it comes to pass, that they took up Stones to stone him; saying to him, *We do not stone thee for good works, but for Blasphemy; and because that being a man, thou makest thy self God.* Jesus Christ was so far from reproving them, and accusing them for not rightly understanding the meaning of his words, that he saith to them, *Is it not written in your Law, I said ye are gods? If he called them gods to whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of God?* It follows therefore from this passage, That the Son is very God with the Father, and that their Essence is one, and their Power equal.

Pa. *Is there no other passage in the Holy Scripture, by which you pretend to prove the Eternal Divinity of*

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the Son of God, and his Consubstantiality *with the Father?*

Protest. There are divers: Amongst others, set before you all these places, which say expressly, that *there is but one God*; as in *Deuteronomy*, Chap. 4. 6. and 32. 1 *Sam.* 2. 1 *Kin.* 8. *Psal.* 18. 81. 86. St. *Mark* 12. St. *Joh.* 17. 1 *Cor.* 8. *Gal.* 3. *Ephes.* 4. 1 *Tim.* 2. and 6. Think likewise upon all those places where *Jesus Christ* is expressly called *God*; as in *Isai.* 9. St. *John* 1. and 20. *Acts* 20. *Rom.* 9. *Gal.* 1. *Phil.* 2. *Tit.* 2. and 1 St. *Joh.* 5. From all these passages, and many others the like, it necessarily follows, that the Son is *Consubstantial with the Father.* For seeing there is but one God in Essence, and that the Father and Son are God; it must follow of necessity, that the Essence of the Father, and the Essence of the Son is one and the same Essence. The Divine Essence is a pure and simple Act, and consequently cannot be divided: If the Son had only a Union of Will and consent with the Father, and not a Unity of Essence, the Scripture would not call him, *The only begotten Son of God, the great God and Saviour; the true God, and Life Eternal; God over all, blessed for ever:* It would not call him, *The Lord of Glory, the brightness of the Glory of the Father, and the express Image of his Person:* It would not say, *That he thinks it no Robbery to be equal with God:* That *he is the Father of Eternity*, Alpha *and* Omega, *the Beginning and the End; he which is, and which was, and which is to come.* It would not say, it was *He who created all things, both visible and invisible; Thrones, Dominions and Powers*; and that *without him nothing was made.* It would not say, *That it is he that upholdeth all things by his mighty Word*; and that *as the Father hath life*

in himſelf, he hath likewiſe given to the Son to have life in himſelf; and that *as the Father raiſeth up the dead, and quickeneth them, ſo likewiſe the Son quickeneth whom he will*; and that *he holds in his hands the Keys of life and of Death.* It would not ſay, *That he is alwayes with his*; that he *will be with them unto the end of the World*; and that *when two or three are gathered together in his Name, he is in the midſt of them.* It would not ſay, *That it is he that ſearcheth the heart and the reins*; and that *he hath no need of Man's teſtimony, becauſe he knoweth what is in man.* In fine, it would not ſay, *That all muſt honour the Son as they honour the Father*; that *all the Angels of God worſhip him*; and *that the twenty four Elders* (which repreſent the whole Church Triumphant) *caſt their Crowns at his feet, and adore him day and night, who liveth for ever and ever.* From theſe and divers other the like paſſages I conclude, that ſeeing the Son is not only called *true God*, (which is incommunicable to any Creature) but likewiſe, that all the Attributes and Eſſential Properties of the Godhead belong to him; that by his Works he makes known his *Eternal Power and Godhead*; and that the Honour and Glory which God reſerves to *himſelf only, and will not give to another*, is given to him both by Angels and Men; it muſt needs follow, that the Divine and Eternal Eſſence that dwells in the Father, dwells alſo in the Son. In a word, if the *Conſubſtantiality* of the Son cannot be found in the Scripture, and if it cannot be deduced thence by evident and neceſſary conſequences, then both the *Greek* and *Latin* Fathers and ancient Councils have very much abuſed the World, and caſt a miſt before the eyes of the *Arians*: For it is by the Holy Scripture that they

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dertake to prove, that the Son is *Consubstantial* with the Father; they employed no other weapons against those furious Hereticks, who impudently denyed the eternal Godhead of our Redeemer.

Pa. *The Proofs which are drawn from the holy Scripture, for the* Consubstantiality *of the Son, are very good, and concluding in the mouths of the Fathers and Councils, because of the Authority of the Catholick Church, which cannot err in points of Faith; but in your mouths, and in your writings, they have no force or vertue, and may boldly be denyed, you being private persons, and all your Arguments defective.*

Protest. You believe you have said something, and yet there was never a more impertinent Answer made, nor less probable; and I demonstrate it thus: Either the *Consubstantiality* of the Son is in the Holy Scripture, or it is not there; if it be not there, the Hand of all men and Angels cannot draw it thence: But if it be there, it is because God hath put it there. But it is not the Authority of men which puts it there, or draws it thence. Let a man who hath skill in the Languages, the use of common Sense, and the Light of Reason, take the pains to read and search the Holy Scripture without prejudice and passion, and he shall find there this heavenly Doctrine of the Unity of the Divine Essence, and of the Eternal Divinity of the Son of God. And not only a *Christian*, but a *Jew*, a *Mahumetan*, and a *Heathen* may plainly see it there. Do not wrest my words, and turn them to a contrary sense: I do not say, that by the meer reading of the Holy Scripture an Infidel shall believe, and be perswaded that Jesus Christ is very God, eternal with the

Father: that cannot be without an inward illumination, and immediate operation of the Holy Ghost, which revealeth this great Mystery to whom it pleaseth him. But I maintain, that if such a man reads the holy Scripture heedfully, he must openly confess, that it teacheth this Eternal and Adoreable Divinity of the Son of God.

Pa. *This is an airy imagination; for let a Heathen read and examine the Holy Scripture as much as he will, he shall not find there, that the Son is* Consubstantial *with the Father.*

Protest. It is no airy imagination, but a very solid one, at leastwise if you will believe the Bishop *Vigilius*, or rather Pope *Gelasius*; who by a holy and commendable Exercise, forms a dispute betwixt *Sabellius*, *Photinus* and *Arius* of the one part, and St. *Athanasius* of the other. He feigns, that this Conference was held by the Order and Command of the Emperor *Constantine*; and that he who was President, was a Heathen Judge, named *Probus*. He brings in these Hereticks, disputing just as you do now-a-dayes. Those wretches cavil about words and syllables; they obstinately demand, that the very words *Consubstantial* and *Consubstantiality*, should be shewed them in the Holy Scripture. And St. *Athanasius* answers this ridiculous cavil just as we do; That the very word is not there, but the thing is there clearly and expresly; That the word is new, but the thing which it signifies is ancient; and he proves it by the same passages which we alledge. *Probus* having heard the Allegations and Exceptions, both of the one side and the other, pronounceth his judgment. He doth not say, the word *Consubstantial* must be received, because

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St. *Athanasius*; and these of his party, were of the true Catholick Church, (for being a Heathen, he did not acknowledge either the one or the other for the true Church) but he judgeth, that the word ought to be received; because it signifies nothing but that very thing which is found in the Scripture, which each party did admit of as the Rule of Faith.

In all the Real Conferences which the Fathers had with the *Arians*, they never proposed their own authority, neither did they ground themselves upon this, That they were the true Church; (for indeed, this had been to presuppose that which was in question) but did prove their Creed, purely and simply by the *Divinely inspired* Scripture: And therefore St. *Augustine* said to *Maximinus*, an Arian Bishop, *I ought not to alledge to thee the Council of* Nice, *nor thou to me that of* Rimini: *I am not swayed by the authority of this, nor thou by the authority of that. By the authority of the Scriptures (which are not any mans proper witnesses, but the common witnesses, both of the one and the other;) Let thing fight against thing, cause against cause, and reason against reason.*

The most famous of your Doctors disputing against the *Socinians* (who brought back again from Hell the *Photinian* Heresie) undertake to confound them by the Holy Scripture; and they had rendred themselves ridiculous, if they had done otherwise; for those new Hereticks did not in the least acknowledge the authority, much less the Infallibility of your pretendedly Catholick Church.

We do not believe, that the onely begotten Son of God, is very God, Eternal with the Fa-

ther, because St. *Athanasius*, St. *Hillary*, and other such Lights of the Church, have taught us so; or, because it hath been so defined by the Council of *Nice*; but because God himself hath revealed this Mystery unto us in his holy and Divine Word; otherwise this would not be a Divine and Heavenly Faith, but a humane conjecture, and an uncertain and wavering opinion.

Fa. *Well: You receive the word* Consubstantial. *But by your own Confession, this word is not in the holy Scripture; therefore you receive something which is not in the Holy Scripture.*

Protest. That is a rare argument, or rather a ridiculous Sophism, the fallacy whereof a child may understand: For contrary to the rules of right Argumentation, there is more in the conclusion than in the *premisses*: from hence, That we receive the word *Consubstantial*, which is not in the holy Scripture, nothing can be inferred in good Logick, but that therefore we receive some word which is not in the Scripture. But there is no need you should trouble your self to prove this, seeing we agree in it, and openly confess it: But this concerns not the Essence of Faith, neither is it an Article necessary to Salvation; although this word had never been introduced into Religion, yet Christianity had not been abolished. The Faithful of the Two First Ages, who never heard of it; and also those of the Third Age, who rejected it in hatred to Hereticks (who abused it) were not the less Orthodox. And now-a-dayes, although this word be employed to a holy and religious use, yet a true Christian, who never heard of it, may be saved for all that, if so be he puts his whole trust and hope in Jesus Christ.

Christ *crucified*; and that he believes of this *Saviour of the World*, all that the Holy Scripture saith of him; *That God hath possessed him from the beginning of his wayes*; *that his out-goings are of old, from everlasting*: *That he is the Everlasting Father, the strong and terrible God, the true and great God: God over all, blessed for ever. That he is one with the Father, the Brightness of his Glory, and the express Image of his Person; And that he thinks it no Robbery to be equal with him.* I say, if a true Christian believes these things, and all others which the Word of God teacheth us, concerning *this great God and Saviour*, he shall attain Eternal Life, and the glory and happiness of the Kingdom of Heaven, although he never heard with his ears, or pronounced with his mouth, the words *Consubstantial* and *Consubstantiality*: And therefore from this, That these words are not in the Holy Scripture, you can in no wise conclude, That we believe things necessary to Salvation, which are not in the Holy Scripture.

Of the Procession of the Holy Ghost.

Pa. *You believe with us*, That the Holy Ghost proceedeth from the Father and the Son. *Now we read in the Fifteenth Chapter of St.* Johns *Gospel*, That this Spirit of Truth *proceeds from the Father*; *but in what passage do you find*, That he proceeds from the Son?

Protest. I answer to this Article, as I did to the two former; That it is not to be found in the Holy Scripture in so many words and syllables, but it is deduceable thence, by evident and necessary consequences.

Pa.

Pa. *I would fain hear some of your pretended Proofs.*

Protest. I could alledge you divers, but to put a stop to all your Cavils, I shall content my self with those which Cardinal *Bellarmine* himself makes use of against the *Greeks*. The first is taken from the words of our Saviour, in the Sixteenth Chapter of his Gospel according to St. *John*, *All that my Father hath is mine*; and in the Seventeenth, addressing these words to his Father, *All that thou hast is mine*. Whence the Cardinal forms this Argument, which cannot be denied in good Divinity, *All that the Father hath*, the Son hath likewise (except the relation of his Paternity,) But the Father hath this, to be the Principle of the Holy Ghost; therefore the Son hath it likewise.

The second Proof is drawn from these words of the Sixteenth of St. *John*, *He shall take of mine, and shew it unto you.* The Cardinal makes appear by the sequel of our Saviours discourse, *That that which the Holy Ghost takes of his, is Knowledge. But* (saith he) *how can the Holy Ghost receive knowledge from the Son, if not by receiving the Essence from him.* This Argument is invincible, because an Infinite Knowledge (such as that of the Holy Ghost is) cannot be without an Infinite Essence.

The third Proof is borrowed from these words in the Sixteenth of St. *John*, *It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; and if I go away, I will send him unto you.* And from these words in the Fifteenth Chapter, *I will send you the Comforter from my Father.* To comprehend the force of this Argument, this true principle of the Christian Religion must be presupposed, *That the Holy Ghost*

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is God. And indeed, that which *Isaiah*, in the sixth Chapter of his Prophecies, saith of the great God, which appeared to him in his glory, the Apostle St. *Paul* in the Twenty eighth of the *Acts*, applies to the Holy Ghost. This Spirit which is called *The Spirit of the Lord*, is also called *The God of Israel*, 2 Sam. 23. It is said we are *the Temples of God*, because this Spirit dwells in us, 1 *Cor.* 3. In a word, *to lye to the Holy Ghost, is to lye unto God*, Act. 5. Moreover, all the essential properties of the Godhead are attributed to him; as Eternity, Infinity, Immensity, Omnipotence, *&c.* Praise is given to him for producing such effects as are in the Power of God alone; as the Creation and Preservation of the World, the Regeneration of Souls, and the Resurrection of the Body. Finally, the honour and glory which is due to God alone, is given to him: He is invoked, served and adored, and we are baptized in his Name, as well as in the Name of the Father, and the Son; (and it is a truth wherein the sounder part of the *Greeks* agree with us;) Now from this, that the Holy Ghost is God, it follows of necessity, that he cannot be sent in such a manner as Servants are sent by their Masters, or as meer Ambassadors by their Lord; but he is said to be *sent by the Father, and the Son*, because he proceeds both from the one and the other, according to the order and œconomie that there is amongst the Persons of the Godhead.

The fourth Proof is founded on this; that the Holy Ghost is called not only *the Spirit of the Father*, (as in St. *Matth.* 10. and *Rom.* 8.) but also *the Spirit of the Son*; as in *Rom.* 8. *Gal.* 4. But he is called *the Spirit of the Son*, not that he is his Servant,

or his Brother, or his Creature; but because he proceeds from him as he proceeds from the Father.

The Cardinal employs for a fifth Proof, that which is recited in St. *John* 20. That Jesus Christ *breathed on his Apostles, saying, Receive ye the Holy Ghost.* He affirms very judiciously, (with some of the Ancients) that our Lord gives us to understand by that Ceremony, that the Holy Ghost proceeds from him: To which he might have added, that in the *Apocalyps*, this Spirit is represented to us by *a River of living Water, which flows from the Throne of God, and of the Lamb*; to teach us, that he proceeds both from the Father and the Son.

Pa. *If some person should not admit of these Proofs, but laugh at them; how will you be able to convince him, but by the Authority and Infallibility of the Church?*

Protest. On the contrary; they who deride these Proofs, will much more deride the Testimony and pretended Infallibility of the Church: So that as our Lord said of the *Jews, If they hear not* Moses *and the Prophets, neither will they be perswaded though one rose from the dead.* So we may say of Christians; if they hear not Jesus Christ, and his Apostles, they will not be perswaded by the testimony of all men, both dead and living. What would you do to convince people, who should obstinately maintain that it is not day at high-Noon; and should believe that they only can see, and that all others are blind?

Pa. *It may be said that the passages which you have alledged are indeed very good to prove* the Procession of the Holy Ghost *in general; but they do not clearly decide the question 'twixt us and the* Greek *Churches, which for the most part confess, That* the Holy Ghost proceeds from the Father by the Son: *but they cannot endure it should be said, that* he proceeds

from the Father, and the Son: *By reason whereof, they were separated from the Western Church, and have remained for divers ages in this lamentable separation.*

Protest. I doubt not but that the Western Church speaks incomparably better than the Eastern; and I believe that she hath holily and orthodoxly determined, that *the Holy Ghost proceedeth from the Father and the Son.* I do also constantly affirm, that this Holy and saving Doctrine is strongly and solidly proved by those passages which I have alledged, and by divers others; but (if I may be permitted to give my opinion in so grave a matter) I think that the difference was not of so great importance, as for it to excommunicate so many flourishing Churches, to rend Christendom in pieces so miserably, and to make a wound which hath bled so many ages: The mystery of the personal relations of the adorable Godhead, hath such heigth, and such depth, that we cannot be too humble upon this subject, nor too cautious in condemning our brethren: we know but the outside of *Gods ways*; and he *who will sound his Divine Majesty, is swallowed up in the abyss of his glory.*

Pa. *Well; you profess to believe that* the Holy Ghost proceeds from the Son; *But that is not in the holy Scripture: therefore you profess to believe something which is not in the holy Scripture.*

Protest. This is still the same Song: That those very words are not in the Holy Scripture, I confess; That the thing meant by those words is not in the holy Scripture, I deny. And (which is more) I maintain, that those very words which you so often retort, are not at all of the essence of Faith, nor necessary to Salvation. A true Christian, who never heard of them, may notwith-

withſtanding be ſaved, if he firmly believes what the Scripture teaches concerning the Holy Ghoſt, in clear and expreſs terms: For example; *That he is the Spirit of the Father, and the Spirit of the Son,* Rom. 8. Gal. 4. That he is ſent by the Father, according to theſe expreſs words, Gal. 4. *Becauſe we are Children, God hath ſent the Spirit of his Son into our Hearts, whereby we cry Abba Father.* That he is ſent alſo by the Son, as he himſelf ſaith in St. *John* 15. *I will ſend to you from my Father the Comforter, the Spirit of Truth, which proceedeth from my Father. That he is the Seal of the Promiſes, whereby we are ſealed unto the day of redemption, and the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion unto the praiſe of his Glory,* Eph. 1.

Of things Strangled and of Blood.

Pa. *You eat* things ſtrangled, *and ſwallow the blood of Animals, which is not only without, but directly againſt Scripture; read in* Act. 15. *what paſſed at the Council of* Jeruſalem, *and you ſhall find that it was there ſolemnly decreed, to command the Gentiles who were converted unto the Chriſtian Religion, That* they ſhould abſtain from pollutions of Idols, from Fornication, and from things ſtrangled, and from Blood.

Proteſt. That decree was made for a time by a Chriſtian wiſdom and prudence; becauſe the *Jews* were utterly averſe to the eating of fleſh with its blood, the Apoſtles would have the *Gentiles* who were converted to Chriſtianity, to comply with the *Jews* through Charity, and not offend them for a thing which is of it ſelf indifferent. And hence is that excellent expreſſion of St. *Paul*, 1 Cor. 8. *If meat make my Brother to offend, I will eat no fleſh while the world ſtandeth, leaſt I make my Brother to offend.*

Pa. *From your anſwer it follows, That the Com-*

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mand to abstain from Pollution of Idols, and from Fornication, *was but for a time, and that now both are lawful; for the Fathers of this Council joyn together the* pollution of Idols, Fornication, things Strangled, and Blood.

Protest. It doth not at all follow: For one and the same Decree may forbid some things, which are evil absolutely, and at all times, and other things which are evil onely by accident, and for a time, and in respect of certain persons and particular circumstances.

Pa. *But the Apostles say in their Decree,* It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, That ye abstain from Meats offered to Idols, and from Blood, and from things strangled, and from Fornication; from which if ye keep your selves, ye shall do well. *Therefore it is necessary to abstain from things strangled, and from blood, as well as from Idolatry and Fornication.*

Protest. There are divers sorts, and divers degrees of Necessity: Although Idolatry was then in request over all the World, and that the very wisest among the Heathen did not think simple Fornication to be a Sin; nevertheless it was absolutely necessary to abstrin from both these, because they were sins and crimes before God; and that necessity holds yet, and will ever hold; because it is never lawful to do things which are in themselves evil and sinful. It was also necessary at that time to abstain from things strangled, and from Blood; not that it was of it self evil, but because it exceedingly offended the *Jews.* That necessity, as it was but for a certain respect, so was it but for a time, *viz.* untill the *Jews* were better inform-

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ed of the abolition of all the Ceremonies of the Mosaical Law, and that the Gospel should shine in the midst of them in its full splendour.

Pa. *How do you demonstrate this difference?*

Protest. By two infallible Proofs. The first is, that the Prohibition to eat Flesh with the Blood, was an Ordinance of the Ceremonial Law, which Jesus Christ abolished on his Cross; whereas the forbidding of Idolatry and Fornication makes part of the Moral Law, where God saith in express terms, *Thou shalt have no other Gods but me*; and, *Thou shalt not commit Adultery.* The other Proof is, that after the Council of *Jerusalem*, the blessed Apostles continued to declaim against Idolatry and Fornication; yea, so highly as to say, That *Idolaters and Whoremongers shall not inherit the Kingdom of Heaven*; and that the *Lake burning with fire and brimstone is prepared for them*, 1 Cor. 6. and Apoc. 21. But as for the Ordinance of abstaining from things strangled, and from Blood, (yea and from meats offered unto Idols too) the Apostles are so far from insisting upon it since the Council of *Jerusalem*, that they have abolished it by contrary Decrees.

Pa. *How prove you that?*

Protest. I shall content my self at present with the alledging to you of one place only, out of 1 *Cor.* 10. *Whatsoever is sold in the shambles, that eat, making no question for conscience sake; for the Earth is the Lords and the fulness thereof: If any of them that believe not bid you to a Feast, and you be disposed to go, whatsoever is set before you eat, making no question for Conscience sake. But if any man say unto you, this is offered in Sacrifice unto Idols; eat not for his sake that shewed it, and for Conscience sake; for the Earth is the Lords, and the fulness thereof: Conscience I say, not thine own,*

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but of the others; for why is my liberty judged of another mans Conscience? If you do not wilfully shut your eyes, you shall see the light which shines here on every side. You cannot deny but that in Shambles, and on the Tables of Unbelievers, there might be flesh with the blood, and meat sacrificed to Idols; but the Apostle saith, that a man may eat of all indifferently, without hurting the Conscience. It's true, he would have you respect the Edification of your Neighbour, and that for fear of offending a weak Conscience, which saith, that that is sacrificed to Idols; you should in Charity abstain from it. But this very thing confirms my Discourse: For seeing your own Conscience permits you to eat of all that is sold in the Shambles indifferently, and of all that is set on the Table of Infidels, (even those very things which are offered unto Idols;) only it would have you forbear when a tender and weak Conscience takes offence; this is an invincible proof that it is not in it self like Idolatry and Fornication: for whether offence be taken, or not, it is never lawful to commit either Idolatry or Fornication: These crimes and these sins do of themselves wound the Conscience of that person who commits them.

Pa. *But how prove you that the Decree of St.* Paul *in* 1 Cor. 10. *was made after that of the Council of* Jerusalem *mentioned in* Acts 15.

Protest. There is nothing more easie: Read the *Acts of the Apostles*, and you shall see in *Chap.* 18. that some years after the Council of *Jerusalem*, St. *Paul* went to the City of *Corinth*, and sojourned there a year and a half; during which time he erected that fair and flourishing Church, to which a few years after he addresseth his two Epi-

Epistles: So that this Decree, *to abstain from things strangled, and from blood*, is much ancienter than this, *Whatsoever is sold in the Shambles, that eat, making no question for Conscience sake.*

Pa. *How comes it to pass, (I pray,) that the Apostles make such different Decrees about the same thing; and that they forbid at one time what they permit at another?*

Protest. When the Question is of things which are of themselves evil and pernicious, the Decrees of the Apostles never alter; but when indifferent things are in question, they may vary according to the variation of divers Circumstances. The Moral Law is alwayes like it self, and of equal necessity: It is the Image of that Righteousness and Holiness in which God created our first Parents; and the Model of that Perfection unto which we shall attain in the Kingdom of Heaven. But it is not so with the Ceremonial Law, which is variable, as is the shadow of a Body according to the different aspect of the Sun. It may be considered in three different times principally: The first from God's Institution of it by the Ministry of *Moses*, until the death of our Lord Jesus Christ, who hath rent in pieces the Vail of Ceremonies, and *cancelled the obligation* of so many painful Ordinances, *having fastned it to his Cross*, and cancelled it by his own Blood. The second time is from the death of that blessed Saviour, unto the destruction of the Synagogue, and the full and compleat manifestation of the Gospel. And the third shall last from the destruction of *Jerusalem*, and the perfect publication of the Gospel, unto the end of the World. In the first time the Ceremonial Law was of necessity to be observed, and they who despised it were driven out of the Synagogue, and

cut

cut off from the Communion of the people of *Israel*. From the death of Jesus Christ unto the full and perfect manifestation of the Gospel, it was sometimes necessary for the Edification of Consciences, to observe the Ceremonies of the Mosaical Law, and sometimes the quite contrary. And hence it is, that St. *Paul* to edifie the *Jews*, Circumciseth *Timothy*, who was the Son of a *Greek*, and a *Jewish* Woman; but to root out of their Hearts the opinion of the necessity of the Ceremonial Law, and to let them see the holy liberty which he had in Jesus Christ, he would not Circumcise *Titus* who was a *Greek* both by Father and Mother. As the Sun takes away all shadows when it comes on our *Zenith*, so Jesus Christ the *Sun of Righteousness*, dispelled all the shadows of the Mosaical Law, when he fully shed abroad the Beams of his clear and divine Light on his Church. Since that time, the observation of the old Ceremonies is become, not only vain and unprofitable, but also dangerous and deadly.

Pa. *Why is it, that in the distinction of Meats, you comply not with us, as the Primitive Christians complied with the Jews? Is it because you have less Charity than those Primitive Christians; or that thou think us less considerable than the Jews?*

Protest. It is very easie to observe the difference which is here more than palpable: God himself had many times repeated the prohibition of things strangled, and of Blood, in the Old Testament; but in the New Testament, you see not the least foostep of that distinction which you make in your Church, betwixt the flesh of Birds, and of four-footed Beasts, and of Fishes. The Primitive Christians abstained from things strangled, and from Blood, in kindness to the

Jews,

Jews, who were infirm and weak in the Faith; but you would be offended, if we ſhould ſay you are ſo: The Jews did not yet know that God had permitted them to eat things ſtrangled; but you cannot be ignorant, that Jeſus Chriſt and his Apoſtles, permit you to *eat whatſoever is ſold in the ſhambles, and whatſoever is ſet before you, on the Tables of Unbelievers, making no queſtion for Conſcience ſake.* You know very well, that the Apoſtle doth not only aſſure you, *That every Creature of God is good, and that nothing is to be refuſed, if it be received with Thanksgiving:* but alſo, that he gives ſuch an appellation to the Command of *abſtaining from meats*, as ſhould make you tremble, 1 *Tim.* 4.

Pa. *But would you not for our ſakes abſtain from eating of Fleſh for ſome dayes?*

Proteſt. If it were requiſite for your Salvation, I ſhould willingly abſtain from eating of Fleſh; not only on Fridayes, and Saturdayes, the four Ember-weeks, Holyday-Eves, and all the Lent; but I would abſtain from it as long as I live. It is ſufficient for us to be aſſured in our Conſciences, by the Word of God himſelf, *of the Liberty which Jeſus Chriſt hath purchaſed for us*; and to know, *That the Kingdom of God conſiſts not in Meats and Drinks, but in Righteouſneſs, Peace and Joy in the Holy Ghoſt.* But this liberty muſt be uſed with a holy prudence, to the glory of God, and edification of our Neighbours. There are ſome times and occaſions, when a wiſe and charitable man will voluntarily abſtain from eating of Fleſh: as well to ſhew, that the uſe of it is indifferent to us, and that we are far from Gluttony with which we are reproached; as not to offend thoſe in whom we ſee ſome ſparks of a good Conſcience:

science: But if any one undertake to spy out our liberty, and to make a sinister interpretation of our deportment, as if by a motion of Conscience we are induced to imitate them, approving their Superstitious Fasts; in this case I would make no scruple at all to eat flesh in the sight of the Sun; but yet with all Sobriety and Thanksgiving.

Of the Abolition of the Sabbath, and Observation of the Lords-day.

Pa. *You have abolished the sanctifying of the Saturday, which is the* Sabbath *instituted by God himself; and you observe the first day of the week, which you call the* Lords-day. *Shew me that this is founded on the holy Scripture.*

Protest. The Sabbath was abolished by Jesus Christ, who was the Lord and Master of it, and who rent in pieces the vail of fleshly and worldly Ceremonies, and put an end to all the shadows and figures of the *Mosaical* Law: For to distinguish the Christian Church from the Jewish Synagogue, his blessed Apostles being guided by his Spirit, chose another day for the publick exercises of Piety and Devotion. And they could not have chosen one more proper, than that on which Jesus Christ *the Sun of Righteousness* arose from the Grave, victorious and triumphant over the World, Sin, Death, the Devil and Hell. The Jews sanctified that day on which God finished the admirable Work of the Creation of the World: And we solemnize that on which our *Lord and Saviour* finished the incomparable work of our Eternal Redemption. And therefore we call it *the Lords day*, the day that is appointed and consecrated to publish his glorious victories, and to celebrate his Divine Praises. Pa.

Pa. *I do not ask you why the Sabbath was abolished, and the Lords-Day instituted, but I would have you tell me freely, if the change of the Saturday into the Lords-Day, can be proved by the holy Scripture, or not.*

Prot. It is clearly proved by the holy Scripture.

Pa. *But I have not read in any Book of the holy Scripture, either the abolition of the Sabbath, or the observation of the Lords-Day.*

Protest. I see then you have very ill read, and little meditated on the holy Scripture.

Pa. *Tell me therefore where the abolition of the Sabbath is mentioned.*

Protest. In Colos. 2. *Let no man judge you in meat or in drink, or in respect of an Holy-day, or of the New Moon, or of the Sabbath-day.* And in *Gal.* 4. *You observe days and months, and Sabbaths, and years. I am afraid of you, least I have bestowed on you labour in vain.*

Pa. *Where is the Lords-day mentioned?*

Protest. The day which we call the *Lords-Day*, is the first day of the week, on which our Lord Jesus Christ rose from the Dead; and which after his Resurrection, he many times made choice of, to shew himself unto the Assembly of his Apostles; as appears, especially by St. *John*, Chap. 20. It was on this day, that the Primitive Christians did assemble to pray unto God, and to preach his Word; to participate of the Sacrament, and to collect the Publick Alms; as you may see *Acts* 2. 20. and in 1 *Cor.* 16.

Pa. *But I ask you to shew me the very words* Lords-day.

Protest. If you will open your eyes, I can easily shew it you in the *Apocalyps*, Chap. 1. where St. *John* the Beloved Disciple, saith in express Terms, *I was in the Spirit on the Lords-Day.* But if it were otherwise, yet this word is not necessary to Salvation: For a man who should be converted in the remotest part of *America*, and should die without having heard the very word *Lords-day*, and without knowing that the Christians observe such a day, may notwithstanding be saved. For this Divine Oracle, is an Eternal and unalterable Truth, *If thou shalt confess with thy Mouth, the Lord Jesus; and shalt believe in thine heart, that God hath raised him from the Dead, thou shalt be saved*, Rom. 10.

Of

Of the word Sacrament.

Pa. *Can you prove to me by the holy Scripture, that there must be Sacraments in the Church; and in what passage can you shew me the word* Sacrament?

Protest. This demand will make people either pity you, or laugh at you. Seeing the word *Sacrament* is a Latine word, I cannot shew it you, either in the *Old Testament*, which was written in Hebrew, or in the *New*, which was written in Greek: But I will shew you those words, which must of necessity be rendred by the words, *Sign* and *Seal*, and the word *Mystery*, which your Latin interpreter hath translated *Sacrament*.

Pa. *What doth the word Mystery signifie in your opinion?*

Protest. It signifies properly a *secret* or a *thing hidden*. And hence it is, that the ancient Heathens gave the name of *Mystery*, to the services of their false gods, which they hid from the people.

Pa. *To what do you think that the holy Penmen apply the word Mystery?*

Protest. First, To all the deep and profound Doctrines, which from all eternity were hid in God, and which he hath been pleased to reveal to men. It is in this sense that the Apostle saith, 1 *Tim.* 3. *Great is the Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.* So in *Eph.* 3. speaking of the calling of the Gentiles, he useth these words. *By revelation he made known to me, the mystery which in other ages was not made known unto*

the ſons of men; as it is now revealed to his holy Apoſtles and Prophets, by the Spirit, that the Gentiles ſhould be fellow heirs of the ſame Body, and partakers of his promiſe in Chriſt, by the Goſpel.

Secondly, This word *Myſtery* is applied to thoſe things which (beſides what they are naturally) do ſignifie and repreſent other things, to which they bear ſome reſemblance, or with which they have ſome agreement and analogy; and it is in this ſenſe, that St. *John* in the Seventeenth of the *Apocalyps*, having ſeen the *great whore* in the form of *a woman, araved in Purple and Scarlet, and decked with Gold and precious Stones and Pearls*; the Angel ſaid to him, *I will tell thee the myſtery of the woman, and of the beaſt, which carrieth her.* Here your interpreter doth likewiſe tranſlate it, *I will tell thee the Sacrament of the Woman.*

Pa. *To what purpoſe is all this diſcourſe?*

Proteſt. To let you ſee, that in all Ages, God hath inſtituted in his Church ſome myſterious ſigns, which repreſent and ſeal to us his graces. So under the *Old Teſtament*, he ordained *Circumciſion*, which was *the ſign of the Covenant, and the ſeal of the Righteouſneſs which is by Faith*, *Gen.* 17. and *Rom.* 4. He likewiſe commanded the *Paſſeover*, which was the *memorial* of the Angels paſſing over, who deſtroyed all the firſt-born of *Egypt*, *Exod.* 12. It was alſo a Type of Jeſus Chriſt, *Our Paſſeover*; and *the true Lamb of God, which taketh away the ſins of the world*, 1 *Cor.* 5. and St. *John*, chap. 1. So under the *New Teſtament* we have the Water of Baptiſm, whereby is repreſented to us the Holy Ghoſt; who regenerates us by his vertue, and ſeals to us the remiſſion of our ſins, in the Blood of our

Lord

Lord Jesus Christ. We have also the Bread and Wine of the Holy Supper, which our Lord hath instituted to be the *memorial* of his blessed sufferings, and to signifie, and spiritually to exhibite to us his Body broken, and his Blood poured out, and to be the sign of our sacred Union with him: But as the *Israelites* of old, who were circumcised according to the Ordinance of God, and celebrated the Passover according to his command, obtained salvation and glory, without having heard of this word *Sacrament*: So a true Christian who is baptized, *In the Name of the Father, Son, and Holy Ghost*, and *worthily* partakes of the Lords Table, shall be saved and glorified eternally, although he never heard the word *Sacrament* pronounced: For *God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*, St. *Joh.* 3.

Of the number of the Sacraments.

Pa. *You believe that there are but Two Sacraments; where find you that in the holy Scripture?*

Protest. Taking the word *Sacrament* in its largest signification for all sorts of *sacred signs* (in which sense it is often used by the Fathers, and in the Vulgar Translation it self) we acknowledge as many Sacraments, as there are corporal and sensible things, which can signifie and represent to us the spiritual and invisible Graces of God: But taking it in its strictest signification, for the sacred signs instituted by God, to represent, seal, and spiritually to exhibit to us Jesus

Christ and his benefits, in this sense it is true, that we believe but Two Sacraments, *viz. Holy Baptism, and the Lords Supper.*

Pa. *I ask you to prove by the holy Scripture, that there are but these two Sacraments?*

Protest. This is as if you should say to me, prove that there are but Five Books of *Moses*; that there are but Four great Prophets, and Twelve small; or that there are but Four Gospels. The one is as easily proved as the other: For as I make appear, that there are but Five Books of *Moses*, not by quoting a passage which says so expressly, but counting them one after another, they are found to be but Five, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; although there be no passage which saith expressly, that there are but Four great Prophets, yet counting them one after another, *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*, I make appear there are just Four; running over the small Prophets from *Hosea* to *Malachi*, I demonstrate they are precisely Twelve; turning over the Gospels, St. *Matthew*, St. *Mark*, St. *Luke* and St. *John*, I prove they are Four, and no more: So say I of the Sacraments of the Christian Church. I finde in the Twenty eighth of St. *Matthew*, the Institution of Baptism: After which, holy story shews me, that the Apostles, Evangelists, and ordinary Pastors, did administer the *Baptism of Repentance, for the remission of sins.* I find likewise, the Institution of the holy Supper, in St. *Matth.* 26. St. *Mark* 14. St. *Luke* 22. and 1 *Cor.* 11. And afterward, I see the *Bread broken*, and the Cup administred in remembrance of the Body of Jesus Christ *broken for us*; and of his precious Blood *shed for the remission*

remission of our sins. But perusing all the *Evangelists* one after another, and viewing all the Acts of the Apostles, and all their Epistles, and reading from the beginning, to the end of the *Apocalyps* (which is the last of all the Canonical Books) I do not find, that our Lord hath instituted any other signs to be practised in his Church unto the end of the World, to be common to all Believers, and to be the Representations of our Redeemer, and the Seals of our Eternal Redemption.

That which confirms me in this sacred belief, is the excellent resemblance that there is betwixt the Sacraments of the *Israelites* and ours: For their ordinary Sacraments were Circumcision, to which our Baptism answers; and the Passover, to which the Lords Supper answers: And (which is yet more admirable) all their extraordinary and miraculous Sacraments were the Antitypes of our two Sacraments. Nothing can be added to the discourse of St. *Paul*, in 1 *Cor.* 10. where endeavoring to divert Christians from the incredulity, Rebellion and Obdurateness of the ancient *Israelites*, and to make them apprehensive of the severe vengeance which God executed upon that unbelieving, and rebellious people, he lets them see, that they had Sacraments answerable to ours, and yet that kept them not from perishing. *My Brethren* (saith he) *I would not that ye should be ignorant, how that all our Fathers were under the Cloud and all passed through the Sea, and were all baptized unto Moses, in the Cloud, and in the Sea? and did all eat the same Spiritual meat, and did all drink the same Spiritual drink: For they drank of the Spiritual Rock that followed them, and that Rock was Christ. But with many of*

them, God was not well-pleased, for they were overthrown in the Wilderness. Now these things were our examples, &c. You may observe (if you please) that for fear we should flatter our selves in our Vices, and should live in Carnal security, under a pretence, That our Lord Jesus Christ hath honoured us with his Baptism, and his holy Supper; the Apostle shews, that the *Jews* also had their Baptism, and their Eucharist, Seeing they were all baptized by *Moses* in the Cloud, and in the Sea; and did eat Manna, and did drink of the Water of the Rock, which were the Sacraments of Jesus Christ, *the true Bread which came down from Heaven*; and *the true Water springing up unto everlasting life:* Now if the Christians had had any other Sacraments, besides Baptism and the holy Supper, they might have refuted the discourse of the Apostle, saying, It is true, that the *Israelites* of old, were punished by God for prophaning the two Sacraments, which answer to our Baptism, and our holy Communion: But we have many others, with which they were not favoured; on the contrary, St. *Paul* confines himself to the Two Sacraments which we believe.

This was the belief of those ancient Fathers, who said very pithily, That the Two Sacraments of the Christian Church did flow from the side of our Lord Jesus Christ, when he was pierced on the Cross, and that Water and Blood issued out. The Blood which redeems us, and is given to us in the Eucharist, as the spiritual drink of our souls; and the Water which regenerates and sanctifies us, that is the Holy Ghost, represented and signified by the Water of Baptism.

In

In fine, if your party do not with us positively say, That there are but Two Sacraments; yet the chiefest of them do freely confess. that these are the two principal Sacraments of the Christians.

Pa. *You believe that there are but Two Sacraments, and I believe there are Seven.*

Protest. You must prove your belief by the holy Scripture: For he who affirms a thing, is obliged to prove it. Your *Peter Lombard* who lived in the Twelfth *Century*, was the first that pitched upon the precise number of *Seven Sacraments*. We find no Council before that of *Trent*, which determined, That *there are just Seven Sacraments*; and that *there are neither more, nor less*. Were it not that I should change my discourse, and stray too far from the principal design of this Conference, I could easily shew you, That instead of Seven Sacraments, you have Thirteen: For you your selves say, That the Sacrament which you call *Orders*, is subdivided into Seven, which have each of them have a particular form, and different ceremonies. *Viz.* The *Porters*, *Readers*, *Conjurers*, *Acolytes*, *Subdeacons*, *Deacons*, and *Priests*. But when you shall be pleased to justifie these Seven, or Thirteen Pretended Sacraments, I will shew you (by Gods help) as clearly as the Sun, that there are but Two; and that these two are sufficient, seeing one of them is the Sacrament of our Spiritual birth, an entrance into the Church; and the other is, the Sacrament of our nourishment and growth, until *We all attain unto the measure of the perfect stature of our Lord Jesus Christ*.

Of the Baptiſm of little Children.

Pa. *You believe it neceſſary to Baptize little C dren, and yet the holy Scripture mentions no ſuch th. neither can you prove it.*

Proteſt. I believe Baptiſm to be neceſſary, by the *neceſſity of command*; that is, it is neceſſary, as much as in us lies, to obey the command of our Lord Jeſus Chriſt, and to adminiſter Baptiſm, *in the Name of the Father, Son, and Holy Ghoſt*: But we believe it not neceſſary by a *neceſſity of means*, as if it were impoſſible to be ſaved without receiving the Water of Baptiſm. It is the contempt and prophanation of Baptiſm, and not the ſimple and innocent privation of this Sacrament, which blocks up our entrance into the Kingdom of Heaven; God doth not tie his grace to Elements, which are not always in our power. And as St. *Peter* teſtifies in clear and expreſs terms, *The Baptiſm which ſaves us, is not that by which the pollutions of the fleſh are cleanſed*, 1 St. *Pet.* 3.

Pa. *We will diſcourſe ſome other time of the neceſſity, and uſe of Baptiſm; it ſufficeth at preſent, that you believe it fit and proper to baptize little children, and that you baptize them as well as we.*

Proteſt. It is true, that is our belief, and our practice.

Pa. *Therefore you believe and practice in your Church, things which are not in the holy Scriptu For you muſt confeſs, that the Order for Baptizi of little Children, is not to be found in the holy Scri ture.*

Proteſt.

Protest. I confess it is not found there, in expres terms, but I maintain, that it is deducible thence, not only by apparent and probable Arguments, but likewise by most evident and necessary consequences. If it were otherwise, the most part of your chiefest Doctors, would be meer Cheats and intolerable Sophisters; and above all, Cardinal *Bellarmine*: For he undertakes to prove the Baptism of little Children, expresly by the holy Scripture. And it is one of the most powerful means he makes use of, to confound the Anabaptists. *Bellar. de Sacr. Bapt. lib.* 1. *cap.* 8.

Pa. *Shew me those Proofs which you pretend to be so clear and convincing.*

Protest. The first Proof for the Baptism of little Children, is drawn from the Covenant of Grace, wherein God discovers so abundantly the eternal riches of his infinite mercies, that he receives no person into this holy and divine Covenant, but he admits his Children likewise; as appears by the words which he spake to *Abraham*, *Gen.* 15. *I am thy God, and the God of thy Seed.* And by those which you read in *Acts* 2. where St. *Peter* tells the Jews; *The Promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.* Whence we form this Argument: All they who have part in the Covenant of Grace, ought also to have part in the Seal of that Covenant; and the Sacrament which is the sign of the entrance into that Covenant; but not onely Believers, but also their Children, have part in the Covenant of Grace. Therefore not only Believers, but also their Children, ought to partake of the Seal of that Covenant, and of the Sacrament, which

is the ſign of the entrance into that Covenant, viz. Baptiſm.

That you may comprehend the invincible force of this Argument, conſider I pray the ſequel of the Words of St. *Peter*. *Repent* (ſaith he) *and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins; and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is unto you and to your Children.* This gives us new ſubject to argue further after this manner: To whom ſoever the Reaſon of a command belongs, to him alſo belongs them command it ſelf. But the Reaſon of the command to be baptized, belongs to the Children of Believers: Therefore the command it ſelf to be baptized, belongs to the Children of Believers. The firſt Propoſition is out of doubt, and the ſecond is proved by the Apoſtle St. *Peter*, who infers Baptiſm by a reaſon which is common, both to Parents and Children. For it is, as if he had ſaid, All they to whom the Promiſe of God, in Jeſus Chriſt, is made ought to be baptized: But the Promiſe of God, in Jeſus Chriſt, is made to you, and to your Children, Therefore you and your Children ought to be baptized.

But if you doubt yet, whether Children have a part in the Covenant of God, in Jeſus Chriſt, mark, I pray, the diſcourſe of the Apoſtle St. *Paul*, 1 *Cor.* 7. Where ſpeaking of the Holineſs and Conſecration, which is wrought by virtue of the Covenant, he ſaith in expreſs terms, *The unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband; elſe were your Children unclean, but now are they holy.* This furniſheth matter for a new Argument, which we thus form: All they that are holy

holy and consecrated to God, ought to receive the Mark and Seal of their Holiness, and Consecration; the Children of Believers, are holy and consecrated unto God. Therefore they ought to receive the Mark and Seal of their Holiness and Consecration, which is the Sacrament of Baptism.

I must not omit what is recited in St. *Matthew*, Chap. 19. *Little Children were brought to Jesus Christ, that he should put his hands on them and pray*; and when his Disciples would have hindred them, our Lord saith unto them, *Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven.* Which gives us subject to argue thus, If our Lord Jesus Christ, when he was upon Earth, would have little Children brought to him, will he now being in Heaven, take it ill, that they should be presented to him by the Sacrament of Baptism? His glory being augmented, are his Love and Compassions diminished? He that gives the greater, will he deny the less? If this Merciful Saviour prayed for Children, and put his hands on them, will he be displeased, if his Servants consecrate them unto him, by Prayer, and calling upon his holy Name, and by sprinkling on them the Water of his Baptism? Finally, To all those to whom the things signified appertain, the signs appertain likewise, if they are capable to receive them, (as the Crown, (which is the mark and sign of Royalty, belongs to him, to whom the Kingdom belongs, and Children are crowned as well as old Men;) But the Kingdom of Heaven belongs to little Children: Therefore to them belongs Baptism also, which is the sign of the entrance into that Kingdom, and the mark of the right we have to it;

it, and (if I may ſo ſpeak) it is as it were the Crown, whereby are conſecrated all thoſe who have right to this Heavenly Kingdom.

Pa. *Have you no other Arguments than thoſe?*

Proteſt. We read in St. *Matthew* 28. That our Lord Jeſus Chriſt after his Reſurrection ſaid to his Apoſtles, *Go and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghoſt,* Every one knows that this word *Nation* ſignifies multitudes of humane Creatures, of both Sexes, and of all Ages, without exception: But Children are humane Creatures as well as perfect men are. Therefore they muſt be baptized in obedience to the Command of our great God and Saviour.

Pa. *By this reaſon it follows, that little Children muſt alſo be taught and inſtructed; for our Lord Jeſus Chriſt joyns Inſtruction and Baptiſm together, ſaying,* Teach and Baptize all Nations.

Proteſt. All that can be concluded from thence is, that we muſt teach all thoſe who can receive Inſtruction, and baptize all thoſe who are capable of Baptiſm. But Children are capable of Baptiſm, but not of Inſtruction.

Pa. *Is there in the Holy Scripture any example of the baptizing of little Children?*

Proteſt. As God receives into the Covenant of Grace not only Believers, but alſo their Children; ſo at the birth of the Chriſtian Church, when a Father or a Mother of a Family was Baptized; all thoſe of the Houſe and Family was Baptized likewiſe: And of this we have divers eminent examples: amongſt others, St. *Luke* tells us in *Act* 16. that *Lydia* a ſeller of Purple, was

was baptized, *and all her houshold*: and that the Goaler of the City of *Philippi* was baptized, *and all his houshold.* And in 1 *Cor.* 1. the Apostle St. *Paul* saith without any exception that he baptized *the houshold of Stephanus.* Now it is not at all likely, that in so many *Houses* and *Families*, there was not so much as one Child. Cardinal *Bellarmine* useth this Argument as well as we.

Pa. *Have you no stronger Argument?*

Protest. I have one so forcible and convincing, that the same Cardinal *Bellarmine* maintains, *it can no way be evaded by the Anabaptists.* It is that which is taken from Circumcision: for seeing the Children of the Jews were Circumcised on the Eighth day, why should not little Children of Christians be Baptized? Why should there be a Sacrament for those, and none for these? The proof is clear and necessary; for Jesus Christ is not come to restrain the graces and favours of God, but rather to enlarge and extend them, even unto the end of the world: and seeing Baptism succeeds circumcision, it follows of necessity, that all they who were circumcised under the Old Testament, ought to be Baptized under the New.

Pa. *How prove you that Baptism succeeds Circumcision?*

Protest. First, Because if Baptism had not succeeded circumcision, no Sacrament of the christians had succeeded the circumcision of the Jews; and by this means the Synagogue had had a grace and priviledge, whereof the Church had been deprived; and *Moses* had been more favourable to children than Jesus Christ. Secondly, I prove the same truth by the words of the Apostle St.

St. *Paul*, who in *Col.* 2. gives to Baptiſm the very name of *Circumciſion*, to teach us, that it is the antitype of it: *You are* (ſaith he) *Circumciſed with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt, being buried with him in Baptiſm.*

Pa. *It may be ſaid, that Baptiſm* is the Seal of Faith *in our Lord Jeſus Chriſt; and conſequently, that Children are not capable of it, ſeeing they are not capable of Faith; for the ſeal belongs only to thoſe to whom the thing which is ſealed therewith belongs.*

Proteſt. To this I anſwer, That Circumciſion was alſo *the ſeal of the Righteouſneſs of Faith*: St. *Paul* teacheth it in expreſs terms, in *Rom.* 4. As therefore in the perſon of *Abraham* (who was circumciſed in his old age) Circumciſion was *The Seal of Faith*, which was already formed in his heart: but in the perſon of *Iſaac*, (who was circumciſed the eighth day after his birth) it was *the Seal of Faith* which he ſhould have in time. So in reſpect of Believers, Baptiſm is *The Seal of Faith* which God hath wrought in their hearts: but in reference to Children, it is *the Seal of Faith*, which ſhall be begotten in them, when they come to perfect Age.

Pa. *It may be further objected; That if Baptiſm ought to be adminiſtred to all thoſe to whom Circumciſion was adminiſtred, becauſe Baptiſm ſucceeds Circumciſion; by the ſame reaſon, the Euchariſt ought to be adminiſtred, to all thoſe who did eat the Paſchal Lamb, ſeeing the Euchariſt ſucceeds the Jewiſh Paſſover: but you ſtay longer before you admit your Children to the holy Supper, then the Jews did before they admitted their Children to the eating of the Paſchal Lamb.*

Proteſt.

Protest. The Jews admitted their Children to eat of the Paschal Lamb, so soon as they were able to eat Flesh, and to ask their Fathers, the reason of that legal Ceremony; and we defer the admitting of ours to the holy Supper, until they be capable of those dispositions which God requires; and are able to examine themselves according to the command of the Apostle, 1 *Cor.* 11. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Pa. *I confess that the Baptism of Christian Children, is solidly proved by the Circumcision of the Children of the Jews: But that argument which is of it self invincible, doth in your mouth lose all its force and vigour.*

Protest. And why so:

Pa. *Because you believe that* Preaching is the essential form of Baptism: *But little Children are not at all capable of understanding it.*

Protest. This is the only exception, and sole evasion of your Cardinal *Bellarmine* in *Book* 1. of the Sacrament of Baptism *chap.* 8. but he is grosly mistaken, and fights with his own shadow. That you may be stopt no longer by this Bug-Bear, be pleased (for once) to hear what we believe on this subject, and what our practice is: For the observation of order and decency, for the rendring of Baptism more solemn and venerable, and to demonstrate both to men and Angels, that we receive little Children into the Communion of the Church, and that we own them to be members of the Mystical Body of our Lord Jesus Christ, we Baptise them (as often as we may) in the places of our sacred Assemblies, and at the time of the publick exercises of our devotions; and (if I may so speak) we Crown them as solemnly as possibly we can. But

we

we do not at all believe, that Preaching is of the eſſence of Baptiſm: Alſo the Miniſters do not addreſs their Sermons to little children: and as for thoſe, who are Baptiſed, either at any other time than when there is a Sermon, or in any other place than in the Church, we do not all queſtion the validity of their Baptiſm.

THE FIFTH DISCOURSE

Of our Confeſſion of Faith. How it is proved by the Holy Scripture, and the true way eaſily to end all our Controverſies.

Papiſt. *SEeing you believe nothing at all, but what is in the holy Scripture, here is a French Bible of the* Geneva *Impreſſion, ſhew me therein your Confeſſion of Faith, word for word.*

Proteſt. If you go this way to work, I ſhall quickly ſatisfie you: For to ſpeak properly, that very Bible it ſelf, is my *Confeſſion of Faith*, ſeeing I believe in general all that it contains: And I believe that there is nothing neceſſary to ſalvation, which is not

not therein contained. You dare not say as much, who believe so great a number of things, whereof the *divinely inspired Scripture* makes not the least mention; and so many things which are directly contrary to it. If your Popes and their Creatures had not *intruded into things which they saw not*; and if they had not introduced into the Christian Religion their own fancies and dreams, under the fair and specious name of *Apostolick Traditions*; and if they had not obliged peoples Consciences to receive them upon pain of an *Anathema*: we should now fight under the same banner, and should need no other colours, or badge of our Christianity, then the *Apostles Creed*. But because of the confused and strange medley of so many different opinions, there was a necessity of *separating the precious from the vile*; and sincerely to declare before Heaven, and Earth, what things we embrace, and what we reject; in what we agree, and in what we differ. This is the true aim, and end of our *Confession of Faith*.

Pa. *Shew me in your Bible, that God hath forbidden the Invocation of Saints, the Veneration of Reliques, and the Adoration of Crosses: Shew me that there is no blood in the Cup, that there is no Purgatory, no Limbus, no Jubilee, no Indulgences. Where is it written that there is no Transubstantiation, and that we must not Sacrifice Jesus Christ dayly, as a propitiatory Sacrifice for the Remission of the quick and dead?*

Protest. To convince you, and to let you see that cavilling is both unjust, and ridiculous, and altogether unbeseeming persons of Honour; I demand of you a Thousand Crowns; I affirm that you owe me so much, and that you are obliged

obliged to pay me in ready Money. What ſay you to that?

Pa. *I ſay it is falſe; and that you are bound to prove what you ſay, and to produce my promiſe, or obligation.*

Proteſt. And I affirm, that you are bound to prove that you do not owe me the ſum of 1000 Crowns: I ſummon you to ſhew me in the authentick Acts of ſome Notary, word for word, *Peter doth not owe* 1000 *Crowns to Alexander.* If this be not found written in the very ſtudy of your Notary, you muſt confeſs the debt, and pay it me.

Pa. *I reply to that, that your proceeding is unjuſt, and altogether ridiculous, and inſupportable; becauſe he who affirms, that a man owes him Money, is bound to juſtifie the debt, and to produce good and authentick proofs for it; otherwiſe you would bring us into a moſt horrible confuſion: I ſhould be as well grounded in demanding Ten Thouſand Crowns of you, as you are in demanding One Thouſand Crowns of me. I might ſay as you do, Prove that you do not owe me ſo much.*

Proteſt. You are in the right: and I ſhould be mad, and brutiſh, if I ſhould inſiſt any further againſt ſuch palpable right, and juſtice. This ſhews you clearly, that it belongs to him who affirms a thing to prove it; otherwiſe there is no impiety nor blaſphemy, which might not be defended by ſuch cavilling. A Jew will ask you to ſhew him any one expreſs paſſage in the Old Teſtament, which tells us, *That we muſt not believe the Talmud; and that it is a book full of fables and cheats.* A Mahometan will oblige you to ſhew him either in the Old, or New Teſtament, That *Mahomet was a falſe Prophet, and an Impoſtor; and*

that

that the Alcoran is full of impieties and blaſphemies. In fine, the very Pagans will ſing Victory; becauſe it is not found in the holy Scripture, word for word, *That we muſt not worſhip* Jupiter, Juno, Mars, Venus, *and ſuch Deities: and that we muſt not conſecrate Temples nor Altars to them, nor offer Sacrifice to them.* If you will have me believe any thing neceſſary to the ſalvation of my Soul, you muſt ſhew it me in this Holy *Bible*; It is the Magazine of all the promiſes and obligations, whereby we learn what God promiſeth us, and to what he obligeth us: It is the Table whereon God hath drawn true Religion to the life; and the Marble, on which he hath ingraven with his own Finger the Rules of his pure Service.

Pa. *All thoſe points which I have mentioned, are in your* Confeſſion of Faith; *and conſequently, you are bound to ſhew them to me in the holy Scripture, in clear and expreſs terms. It is you that have impoſed this Yoke upon your ſelves, and voluntarily ſubjected your ſelves to this Law; as appears by the Fifth Article of your* Confeſſion of Faith.

Proteſt. To confound you, a man need onely read that Article of our *Confeſſion of Faith*: It is thus, word for word: *And foraſmuch as the holy Scripture is the rule of all verity, containing whatſoever is neceſſary to the Service of God, and our Salvation; it is not lawful for Men, no nor Angels, to adde unto, or take from, or alter any part of it.* Whence it follows, *That neither Antiquity, nor Cuſtoms, nor Multitude, nor Humane wiſdom, nor Opinions, nor Determinations, nor Edicts, nor Decrees, nor Councils, nor Viſions, nor Miracles, ought to be oppoſed to this holy Scripture.* On the contrary, *All things ought to be examined, regulated, and reformed*

by

by it; and as agreeable to this, We receive the three Creeds, viz. *The Apoſtles, the Nicene, and the Athanaſian.* Obſerve (if you pleaſe) firſt, That the queſtion here is not of all ſorts of truths in general; but ſuch as are eſſential and neceſſary to the ſalvation of the Soul. Secondly, That we declare indeed, the holy Scripture to be the rule of theſe truths; but we do not at all affirm, that nothing muſt be believed, but what is verbatim in the holy Scripture.

Pa. *That is the ſame thing.*

Proteſt. Who told you ſo? quite contrarily. You muſt be more then blind, if you perceive not the difference that there is betwixt the rule, and the thing which is regulated thereby; betwixt a Square or Level, and that which is ſquared or levelled; betwixt the Touchſtone and the Gold that is tried by it; and betwixt the Pattern or Model, and the work which is formed or reformed by it.

Now we hold, that the holy Scripture is the Rule, Square, Level, Touchſtone, Pattern, and Model; and that whatſoever concerns the glory of God, and mans ſalvation, ought to be regulated, ſquared, levelled, tryed, formed, and reformed by this Rule, Square, Level, Touchſtone, Pattern, and Model; and conſequently (to ſpeak abſolutely, and preciſely,) the one is not the other, and is not expreſſed in ſo many words and ſyllables. If there were any ambiguity, it would belong to him who made the *Confeſſion of Faith*, to explain it; but the aim and intention of this Article, is clearer then the Sun. Every one knows, that *the ſame rule ſerves to ſhew, both what is ſtraight, and what is crooked*: And there-

fore

fore the ſame Scripture ſerves to ſhew us, what is good or evil, in matters of Religion. Whatſoever is found conformable to this divinely inſpired Scripture, ought to be received with *the Obedience of Faith*; and whatſoever is not conformable, or is contrary to it, ought to be rejected. The Article is plain enough of it ſelf, and the example that is at the end, leaves no ſhadow of difficulty: For having affirmed, *That all things ought to be regulated, examined, and reformed, according to the holy Scripture:* It is added, *And according to that, we receive the three Creeds, the Apoſtles, the Nicene, and the Athanaſian.* Now, who knows not, that not one of theſe Creeds is found verbatim in the Holy Scripture? Therefore, as we receive them, becauſe they are found conformable thereunto: So on the other ſide, we reject the new *Profeſſion of Faith* of the *Romiſh* Church in all its Articles, which are not found conformable, or which are contrary thereto, whatever pretence of Piety they may have.

Pa. *You confeſs then, that there is not any one Article of your Confeſſion of Faith in the holy Scripture.*

Proteſt. I do not tell you ſo: On the contrary I affirm, That ſome of them are found there, in equivalent terms, and are juſtified by clear and expreſs paſſages; and the reſt are drawn and deduced thence by neceſſary and evident conſequences. That you may underſtand this, know, that in the writing, entituled, *The Confeſſion of Faith, made with common Conſent, by the Reformed Churches of the Kingdom of France*, are inſerted two ſorts of Articles. Some are Affirmative, which contain the things that we believe, as well

well those which are essential to Faith, as those which do in some sort flow from, or depend on them: The others are Negative, which observe some Errors, Superstitions, and false Services, which have been introduced into the Christian Religion, and do declare, That we reject them, and that it is impossible for us to submit to them.

Pa. *What difference do you put between the one, and the other of these?*

Protest. The difference is very great, and it will be easie to shew it you, if you do not wilfully shut your eyes against the light. It is one thing to know those things which are necessary to be believed, and without which we cannot be saved; and another thing to know those errors and abuses which are opposite to this *holy Faith.* For example, No man shall be saved, without the knowledge of the true God, and the onely Saviour of the World: For this Oracle came from the Son of God his own mouth; *This is Life eternal, to know thee the onely true God, and Jesus Christ whom thou hast sent.* If a true Believer, who *worships* this great and living God, *in Spirit and in Truth,* never heard of any false Deity; this shall not at all prejudice his Salvation: But if he lives in a Countrey, where the Sun, Moon, and Stars are worshipped, or else some *Jupiter* and *Juno*; he is obliged to reject this worship, as unlawful, and to say (at least in his heart) *O great God, thou alone oughtest to be worshipped!* In like manner, He that believes that our Lord Jesus Christ is the *Great Prophet,* that God had promised the Children of *Israel,* by the mouth of *Moses, (the Faithful servant in all his House,)* is not obliged to know, That there have been Impostors, who have had the

the impudence to take upon them, and uſurp the ſame title. *And to the faithful*, who never heard of *Mahomet*, this ignorance is not, (nor can be) prejudicial: But he who lives amongſt *Mahometans*, and knows what they believe of their *Mahomet*, is obliged to renounce him for a *Falſe Prophet*, and an *Execrable Impoſtor*. The *Affirmative* and *Poſitive Doctrine* is one, ſimple, and unchangeable; therefore thoſe Articles which embrace it, are conſtant, and alwayes like themſelves: But Errors and Superſtitions multiply without end, and do often change their countenance. And this is the reaſon, why thoſe Articles which do condemn and reject them, do neceſſarily vary, according to the different inventions of men. At all times, and in all places, a man is obliged to the Poſitive belief of thoſe points which are neceſſary to ſalvation; but he is not obliged to reject Errors and Superſtitions, but when he meets with them, and lives in a time and place, in which they bear ſway. And hence it is, that the Confeſſion of Faith, called the *Apoſtles Creed*, (becauſe it is the ſum and abridgment of the Doctrine taught by the Apoſtles, and left us in their Divine writings; and therefore ought to be the *Rule of Faith*, in all Ages, and in all parts of the habitable World) obligeth us to confeſs what we believe, and ſhould all of us have, both in our hearts and mouths, if we will be ſaved; but it doth not oblige us to mention the Errors and Impieties which we ought not to believe, and to reject with horror and execration. When this Sacred Creed was compoſed, there was in the world an infinite number of Errors, Idolatries, and falſe ſervices, and yet it makes no mention of them:

them: It obligeth us to say, *I believe in God, the Father Almighty: I believe in the Son, and in the Holy Ghost; &c.* And not to adde; But I believe not in *Jupiter*, in *Mars*, in *Mercury*, *&c.*

Pa. *Apply this to our Controversie.*

Protest. A man is no true Christian, and shall not be saved, if he believe not in Jesus Christ crucified; and if he puts not all his trust and hope in his Death and Passion. Moreover, if one should preach to him any other Head and Saviour, then this same Jesus, any other Purgatory then his Blood, any other Sacrifice, then that of his Cross, he is obliged to reject them, because Jesus Christ is not onely the *Saviour of the World; but there is no salvation in any other, and there is none other Name under Heaven, given among men, whereby we must be saved.* But he who lives in a time when, and place where no mention at all, either good or bad, hath been made of the Pope, or of Purgatory, or of the Pretended Sacrifice of the Mass, or any such like things, he may be utterly ignorant of them, without the least prejudice to his salvation: Such were the faithful who lived in the time of the holy Apostles, and Primitive Martyrs of Jesus; and likewise, all those who lived in the following ages, before *the son of perdition was revealed:* And such may many Believers be now adays; as if in *Scotland.* or in *Swedeland*, or in any other part of the World, where the Pope doth not rule, and where his Religion is not exercised, some one among them, should never hear of the Pope, nor of the Mass, nor of Purgatory; or, as if in the remotest part of *India*, a poor Pagan should be converted to Christianity, and should die without having heard

Christians

Chriſtians ſpeak of any thing, but of Jeſus Chriſt crucified: Likewiſe, whoſoever will be ſaved, muſt call upon God, in the Name of our Lord Jeſus Chriſt: And if a man would teach him, to invoke any creature whatſoever, he muſt refuſe it; but if he never heard, that there are chriſtians, who pray unto Angels and Saints departed, this ſhall not at all prejudice his ſalvation, provided, he perſevere to the end, in calling upon one onely God, in the Name of his Son Jeſus Chriſt: *For whoſoever calls on the Name of the Lord, ſhall be ſaved.*

Pa. *You need not prove by the holy Scripture thoſe Articles which you call* Poſitive *and* affirmative; *ſeeing we agree therein, and do believe them (for the moſt part as well as you. But you muſt prove thoſe which you call* negative, *whereby you reject our Creed and our Worſhip. For this is (indeed) the true ſubject of our Controverſies, and of our Separation.*

Proteſt. Our Religion hath whereof to boaſt with a holy boaſting, becauſe the Articles of our Creed are ſo pure, ſo holy, and ſo divine; and ſo clearly and expreſly contained in the Word of God, that you dare not deny them. It belongs to you (I tell you once again) who have invented new Doctrines, and new Services, to prove them according to this true maxime which common ſenſe teacheth us, and is in the mouths of all children who have taſted never ſo little of the elements of Logick; *That it is his part who affirms a thing, to prove it.* It belongs therefore to you to prove, that we muſt ſerve Angels, invoke Saints, worſhip Reliques, kneel before Images, adore Croſſes, ſacrifice Jeſus Chriſt a propitiatory Sacrifice for the remiſſion of the ſins

of quick and dead. It is your part to prove the pretended power of the Pope, the Doctrine of Purgatory, of Jubiles, of Indulgences, and ſuch other things which you affirm to be true, and I abſolutely deny.

Pa. *I will undertake to prove them, if you will confeſs that there is nothing at all in the holy Scripture which you can alledge againſt them.*

Proteſt. I ſhall beware of confeſſing that; for the *divinely inſpired Scripture* is ſo rich and abounding, that it is *proper* not only to *inſtruct and comfort*, but alſo to *reprove and convince.* It furniſheth us with all ſorts of ſpiritual weapons, offenſive and defenſive. Of right, and according to viſible juſtice and equity, and the Rules of a lawful diſpute, and of a well-ordered conference, you ought to prove generally all thoſe Articles which you propound, and I do not admit of: But (by way of overplus, and that I may *become all things to all men*, that by any means I may win Souls to Jeſus Chriſt, and *lead their thoughts captive to his obedience.*) I undertake (by the aſſiſtance and favour of Heaven) to confound Error, by the Word of the God of Truth; and to ſhew clearly to all good Souls who deſire Eternal Salvation, that the *Romiſh Church* teacheth and practiſeth many things which are expreſly and directly contrary to the holy Scripture.

Pa. *You cannot ſhew me in the holy Scripture ſo much as one word which contradicts in the leaſt our Belief and Worſhip; and I defie you to do it.*

Proteſt. Do not ſpeak ſo loud, for I can eaſily ſtop your mouth, and ſatisfie you, if you are not a ſworn enemy to your own Salvation, and if you have not abſolutely reſolved to ſhut your heart

heart, and to ſtop your ears againſt the voice of your Creator. Firſt, I may truly ſay, that all thoſe Doctrines and Services which are not founded on the Word of God, contained in the holy Scripture, are directly contrary to it; becauſe this holy and divine Word forbids us to *diminiſh* from, and *add unto*, that which it commands us; and it condemns and rejects all humane inventions, and traditions in general: Inſomuch, that our Lord Jeſus Chriſt declares, *That they worſhip God in vain, who teach for Doctrines the Commandments of men*, St. Matth. 15. As *Joſhua* ſaid to the Jews, *Keep and do all that is written in the Law of* Moſes, *and turn not aſide from it, to the right hand, or to the left*; So St. *Paul* ſaith to Chriſtians, *If we, or an Angel from Heaven, preach any other Goſpel, than what hath been preached unto you, let him be Anathema, execration*, That you may not cavil about this word, *Evangelizare*, (to preach the Goſpel) read I pray, the ſame Apoſtle in 1 *Cor.* 3. and you will find, that ſpeaking of himſelf, and of the great *Apollos*, (whom he ſtyles elſewhere, *mighty in the Scriptures*) he ſaith, *Learn of us, that no man preſume above what is written.* So that when the Service of God, and the Doctrine of Salvation are treated of, nothing can be above the holy Scripture, which is not alſo contrary to it. All your new Doctrines, all your pretendedly Apoſtolick Traditions, and all your new Services, are not onely contrary to that general Rule, which forbids men to add unto, or diminiſh from, thoſe things which God hath determined in his holy and divine Word; but are directly and expreſly oppoſite to divers commands, and particular Ordinances, and I can eaſily prove it.

First, Wheresoever the Pope rules absolutely, he forbids people to read the holy Scripture: And in the *Index of prohibited Books*, made by the Fathers of the Council of *Trent*, and approved of by *Pius* the Fourth, it is expresly declared, *That if the holy Bible were allowed to all indifferently, in the Vulgar Tongue, there would come more hurt than good of it.* This is an expres and direct opposition of our Lord Jesus Christ, who saith to all indifferently, *Search the Scriptures, for in them you think ye have eternal life; and they are they that testifie of me:* And to his holy Apostles, who addres their Epistles not only to Bishops, but also *to all those who call upon the Name of the Lord Jesus*: And not only to Men, but also to Women, Young folk and children; *adjuring them by the Lord, that they be read to all the holy Brethren.* Whence we thus argue; All they who forbid christian people to read the holy Scripture, do directly and formally oppose Jesus Christ, and his Holy Apostles: But the Pope and his Creatures, forbid christians to read the Holy Scripture: Therefore they directly and formally oppose Jesus Christ, and his Holy Apostles.

2. Your publick and solemn Service is celebrated in a strange Tongue: You sing Psalms, use Prayers and Thanksgivings which people understand not, and to which they cannot say, *Amen.* This is formally and directly to oppose St. *Paul*, and the expres order which he gives in 1 *Cor.* 14. The Holy Apostle doth not satisfie himself, with ordaining, that the congregations of christians should be spoken unto in a Tongue which the common people understand; but he shews the disorder and absurdity of those who

who practice the contrary. *If* (ſaith he) *the Trumpet give an uncertain ſound, who ſhall prepare himſelf to the Battel? So likewiſe you, except ye utter by the Tongue words eaſie to be underſtood, how ſhall it be known what is ſpoken?* Thence he proceeds ſo far as to ſay, *I thank my God, I ſpeak with tongues more than you all; yet in the Church I had rather ſpeak five words with my underſtanding, that I might teach others alſo, then ten thouſand words in an unknown Tongue.* Do not tell me that Sermons are there ſpoken of; For (beſides that it is ridiculous, ſo much as to think, that any man ſhould arive to ſuch a degree of folly, as to preach Sermons to people in a ſtrange Tongue) the diſcourſe of the Apoſtle is general againſt whatſoever is ſpoken in the Church in a Language which the people underſtand not: And (which is more) he makes expreſs mention of Pſalms, Prayers and Thankſgiving. *If I pray* (ſaith he) *in an unknown Tongue, my ſpirit prayeth, but my underſtanding is unfruitful: What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo: Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen to thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?* Read I pray the whole Chapter, and above all, take notice what this Inſtrument of the Holy Ghoſt obſerves, *That ſtrange Tongues are for a ſign, not to them that believe, but to them that believe not.* Suffer me now to argue thus; All they who celebrate the publick ſervice in a ſtrange tongue, and in their moſt ſolemn aſſemblies ſing Pſalms, pray and

give thanks in a tongue which people underſtand not, do directly and expreſly contradict the Apoſtle St. *Paul*. But you celebrate the publick ſervice in a ſtrange tongue, and in your moſt ſolemn aſſemblies, you ſing Pſalms, pray and give thanks in a tongue which people underſtand not: Therefore you do directly and expreſly contradict the Apoſtle St. *Paul*.

3. When you make *Graven Images, and the reſemblance of things in Heaven, and bows down to them, and worſhip them:* Do you not directly contrary to this Law, which God himſelf uttered with his own mouth, and wrote with his own finger? *Thou ſhalt not make to thy ſelf any Graven Image, nor the likeneſs of any thing that is in Heaven above: Thou ſhalt not bow down to them, nor worſhip them.* What can you ſay then to this Argument? whoſoever makes Graven Images and Reſemblances of things in Heaven, bows down to them, and ſerves them, doth what God expreſly forbids in his Law. But you make Graven Images and Reſemblances of things in Heaven, you bow down to them, and ſerve them. Therefore you do what God expreſly forbids in his Law.

4. You make Images of God himſelf, and you repreſent him, both in carved work, and in paintting. Such Images *are uſed in your Church, and are received almoſt every where*; as your Cardinal *Bellarmine* confeſſeth expreſly, in *Lib.* 2. of *Images*, *c.* 8 But this is contrary to what God expreſly forbids in *Deut.* 4. Theſe are his own words. *Take good heed unto your ſelves, for you ſaw no manner of ſimilitude in the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire; leaſt ye corrupt your ſelves, and make you a Graven Image; the ſimili-*

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tude af any figure, the likeneſs of male or female: And in *Iſaiah*, Chap. 40. *To whom will ye liken God, or what likeneſs will ye compare unto him?* What then can you ſay to this Argument? Whoſoever makes Images, and Repreſentations of God doth what God directly and expreſly forbids: But you make Images and Repreſentations of God. Therefore you do what God directly and expreſly forbids.

5. You worſhip Angels contrary to the expreſs prohibition of St. *Paul*, *Col.* 2. *Let no man beguile you of your reward, in a voluntary humility and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, being vainly puft up by his fleſhly mind* Whence we thus argue: Whoſoever worſhips Angels, doth directly contrary to the prohibition of the Apoſtle St. *Paul*; but you worſhip Angels, (and it is a worſhip in requeſt among you.) Therefore you do what is directly contrary to the expreſs prohibition of the Apoſtle St. *Paul*.

6. Your Church commands on certain days, to abſtain from certain Meats, and that directly againſt the expreſs words of St. *Paul*, in *Col.* 2. and in 1 *Cor.* 10. *Let no man judge you in meat, and in drink: Whatſoever is ſold in the ſhambles, that eat, asking no queſtion for conſcience ſake. If any of them, who believe not, bid you to a feaſt, and ye be diſpoſed to go, whatſoever is ſet before you, eat.* So far goes this great Apoſtle, as to ſtile the command *to abſtain from meats*, a *Doctrine of Devils*. What would you ſay then to one of us, who in time of *Lent*, ſhould argue againſt you thus? All they who under pretence of Religion, forbid people to eat whatſoever is ſold in the *ſhambles*, directly oppoſe Saint *Paul*, and expreſly

teach what this great Apoſtle calls, *A Doctrine of Devils*: But under pretence of Religion your Church forbids you *to eat whatſoever is ſold in the ſhambles.* Therefore it directly oppoſeth St *Paul*, and expreſly teacheth what this great Apoſtle ſtiles, *A Doctrine of Devils.*

7. Your Church ordains a prodigious number of Feſtivals, againſt the expreſs clauſe of that Law, which the Soveraign Law-giver hath given us, *Six days ſhalt thou labour.* Whence we thus argue: Whoſoever forbids people to work ſix days of the week, on pain of a mortal ſign, doth manifeſtly ſet himſelf above God, who expreſly permits us *to work ſix days*: But the Pope and Prelates of your Church, forbid people *to work ſix days* of the week, on pain of a mortal ſin. Therefore the Pope and Prelates of your Church, do manifeſtly ſet themſelves above God.

8. You adore the Croſs and the Figure of it, and the Images of Jeſus Chriſt, with the *Adoration of Latrie*; (which is the term whereby you expreſs the Sovereign Adoration wherewith you adore God.) So ſay many of your moſt famous Doctors, and particularly *Thomas*, whom you adore as a Saint, and as the *Angel* of your Schools: But this is directly and formally againſt the expreſs words of our Lord Jeſus Chriſt; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* And againſt the expreſs Command of God, as it is ſung in your Church, *One only God, thou ſhalt adore.* Whence we form this Argument; Whoſoever adores any thing but God, with a Soveraign Adoration, doth directly and formally oppoſe the Command which God gives us, to Worſhip him only: But you adore

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ſomething beſides God with a Soveraign Adoration. Therefore you directly and formally oppoſe the command which God gives us, to adore him onely.

9. You profeſs to believe, that Jeſus Chriſt is on Earth, in reſpect of his Humane nature, and contrary to what he himſelf ſays in St. *John*, ch. 12. and 16. *You have the poor always with you, but me ye have not always: I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father.* And contrary to the expreſs words of St. *Peter*, *Acts* 3. *That the Heaven muſt receive him, until the times of the reſtitution of all things.* Which gives us matter to form this Argument. He who in regard of his Humane nature, *hath left the world, and whom the Heaven muſt receive, until the times of reſtitution of all things*, is not here on Earth according to that Humane nature, which *hath left the world*, and which *the Heaven contains*: But Jeſus Chriſt in reſpect of his Humane nature, *hath left the world, and the Heaven muſt receive him, until the times of reſtitution of all things*: Therefore Jeſus Chriſt is not here on Earth, according to that Humane nature, which *hath left the world*, and which *the Heaven muſt contain.*

10. You believe, that Jeſus Chriſt is daily offered by the Prieſt in the Maſs, *an unbloody* Sacrifice, and yet *Propitiatory for the Remiſſion of the ſins of quick and dead.* Contrary to what the Apoſtle to the *Hebrews* expreſly ſaith, *That Jeſus Chriſt offers not himſelf often, (for then muſt he have ſuffered often, ſince the foundation of the world)* And againſt theſe expreſs words, *That without ſhedding of blood, there is no remiſſion*; and *that where there*

is remiſſion of ſins, there is no more offering for ſin. This gives place for theſe three Arguments.

Firſt, Whoſoever ſaith, That Jeſus Chriſt is offered often, directly contradicts the Apoſtle, who ſaith in expreſs words, *That he is not offered often:* But you ſay, That Jeſus Chriſt *is offered often* in the Sacrifice of the Maſs. Therefore you directly contradict the Apoſtle, who ſaith in expreſs words, and without exception, *That he is not offered often.*

Secondly, Whoſoever ſaith, That the Maſs is an *unbloody* Sacrifice, and yet *propitiatory for remiſſion of the ſins of quick and dead,* directly oppoſeth the Apoſtle, who ſaith in expreſs words, *That without ſhedding of blood, there is no remiſſion*: But you ſay, that the Maſs is an *unbloody* Sacrifice, and yet *propitiatory for the remiſſion of the ſins of quick and dead.* Therefore you directly oppoſe the Apoſtle, who ſaith in expreſs words, *That without ſhedding of blood, there is no remiſſion.*

Thirdly, *Where there is remiſſion of ſins, there is no more offering for ſin:* But in the Sacrifice which Jeſus Chriſt offered to God on the Croſs, *there is remiſſion of ſins.* Therefore, *there is no more offering for ſin*; and conſequently it is falſe, that the Maſs is an *offering for ſin,* and a *propitiatory Sacrifice.*

11. The Prieſt or Biſhop who celebrates Maſs, communicates of the Cup; but when he adminiſters the Sacrament, he doth not diſtribute the Cup to Prieſts or People; and in the Council of *Trent,* in the One and twentieth *Seſſion,* you ſhall find this Canon, *If any one ſaith, that the Catholick Church was not led by juſt cauſes and reaſons, in cauſing Lay-perſons and Prieſts, who do not celebrate, to com-*

communicate under the Species of Bread only; *or, that ſhe hath erred therein, let him be Anathema*: But this is contrary to the Inſtitution of our Lord Jeſus Chriſt, and to the Model which he gave us in his holy Supper; in which, he preſents the Cup to all thoſe to whom he had diſtributed the Bread, ſaying to them, *Drink ye all of this*; and, *do this as often as you drink of it, in remembrance of me.* This is alſo directly and formally, againſt the expreſs words of the Apoſtle St. *Paul*, *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* It would be a horrible impiety to pretend, that the men of this age had more prudence and foreſight, then our Lord Jeſus Chriſt, and his bleſſed Apoſtles: Wherefore it will be eaſier for you, to extinguiſh the Light of the Sun, than to ſolve this Argument. Whoſoever by a publick *Decree* forbids Believers the uſe of the Cup of the Lord, directly and formally oppoſeth the Apoſtle *St. Paul*, who ordains in expreſs words, *Let a man examine himſelf, and ſo let him drink of that Cup*: But by a Publick Decree, the Church of *Rome* forbids Believers the uſe of the Cup of the Lord. Therefore, ſhe directly and formally oppoſeth the Apoſtle *Saint Paul*, who ordains in expreſs words, *Let a man examine himſelf, and ſo let him drink of that Cup.*

12. When you diſtribute the *Sacrament* of the Euchariſt, you break not the Bread to give it to be eaten; but you thruſt into peoples mouths little round entire *Hoſts*, to cauſe them to be ſwallowed. This is directly againſt the inſtitution of Jeſus Chriſt, who *took Bread, brake it*, and gave it, ſaying, *Take eat, this is my Body which*

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is broken for you, do this in remembrance of me. And contrary to the practice of the Apoſtles, who *brake the Bread*, as appears by the expreſs words of St. *Paul*, 1 *Cor.* 10. *The Bread which we break, is it not the communion of the Body of Chriſt?* Hence we argue againſt you thus; All they who in diſtributing the Sacrament of the Euchariſt, *break not the Bread*, act directly againſt the inſtitutions of Jeſus Chriſt, and practice of the Apoſtles: But your Prieſts and Biſhops in diſtributing the Sacrament of the Euchariſt, *break not the Bread*; therefore they act directly againſt the inſtitution of Jeſus Chriſt and practice of the Apoſtles.

13. You hope to be ſaved by the merit of your Works; and you are taught, that there are amongſt you, not only *merits of condignity*, which counterpoiſe the glory and felicity of Heaven, but alſo *works of ſupererogation*, which merit degrees of glory in that eternal Bliſs. This is directly oppoſite to what our Saviour teacheth us in *Luk.* 17. *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants: we have done that which was our duty to do.* And to the expreſs words of his Apoſtle, *Epheſ.* 2. *By grace are ye ſaved through Faith, and that not of your ſelves, it is the gift of God, not of works, leaſt any man ſhould boaſt.* And in *Rom.* 6. and 11. *The wages of ſin is Death: but the gift of God is Eternal Life, through Jeſus Chriſt our Lord. And if it be by Grace, then it is no more of works, otherwiſe Grace is no more Grace: but if it be of works, then it is no more Grace, otherwiſe work is no more work.* And laſtly, *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us,* Rom. 8. There

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is ſcarcely a Child, but is able to convince you by an argument borrowed from theſe Divine words. Whoſoever teacheth that a man is *ſaved by works*, and can *merit* the Eternal Felicity of Heaven, and *degrees of glory*, and *bliſs*, fights directly againſt the Doctrine of the Son of God, and of his bleſſed Apoſtles. But the Doctors of the Romiſh Communion, teach, that a man is *ſaved by works*, and may *merit* Eternal Felicity in Heaven, and *degrees of glory* and bliſs; Therefore the Doctors of the Romiſh Communion fight directly againſt the Doctrine of the Son of God, and of his bleſſed Apoſtles.

14. You believe that the Souls of thoſe very perſons who *die in the Lord*, are tormented after this life, in a fire which you call *Purgatory*. This is directly contrary to what is written in *Apoc.* 14. *Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.* And againſt the expreſs words of the Book of *Wiſdom*, which is *Canoniſed* by your Council of *Trent*; *The Souls of the juſt are in the hand of God, and no torment ſhall touch them.* So that we can eaſily confound you by this Argument; All they who teach, that the dead which *dye in the Lord*, are in *pain and torment*, do directly contradict the Holy Ghoſt, who declares in expreſs terms, that they are *bleſſed*, and that they *reſt from their labours*: and the Author of the Book of *Wiſdom*, who ſaith in expreſs words, *That no torment ſhall touch them.* But your Doctors teach, that the dead which *die in the Lord* are in *pain and torment* in the Fire of *Purgatory*: Therefore they directly contradict the Holy Ghoſt,

Ghost, and the Author of the Book of *Wisdom*. I could run over in this manner the most part of our Controversies; but these Fourteen Articles are enough to convince you. Besides, I have done this as an overplus; for I still maintain that you ought to prove those Doctrines which you affirm to be *holy* and *Apostolick*, but are indeed no other than vain *traditions*, and *Commandments of men*, utterly destitute of Divine Authority.

Pa. *I could easily answer all your Arguments.*

Protest. Neither you, nor all the Doctors in the world will ever be able to answer any thing to the purpose; when you please, I will patiently hear all your replies. But in the mean time, what have you more to say of our *Confession of Faith.*

Pa. *Prove what is in the* 31 *Article*, That the Church is fallen into ruine and desolation; *for it is an* affirmative *Article, and consequently you ought to prove it.*

Protest. But first I must tell you, that as you very much abuse your self, in taking for *Articles of my* Faith, those propositions whereby I reject your Errors, and do declare that *they are no part of my Faith*; so do you greatly mistake, when you account amongst the maxims of my Religion, and the points which I hold to be necessary to Salvation, *Historical observations* which are occasionally made. A true christian, who with all his Soul embraceth Jesus Christ crucified, and lives conformably to his holy and divine word, shall attain the glory and felicity of his Kingdom, although he never heard say, *That the Church is fallen into ruine and desolation*; and that in the time of our Grandfathers it was reestablished upon the Platform of the Apostles.

Pa.

Pa. *However you must confess, That the* desolation of the Church *mentioned in the* 31 *Article of your* Confession of Faith, *cannot at all be proved by the holy Scripture.*

Srotest. I do not tell you so: for I will prove by the holy Scripture, that this lamentable *desolation* was to befal the Church; and by the deduction of the events, I will clearly shew you the accomplishment of the Prophesies concerning it.

As *Jerusalem* and *Palestine* were the emblem of Christian Church; so *Antiochus the Great* was the lively Image of *the Son of Perdition*; and the desolation which befel the *Land of Nobles*, and the Church of *Israel* under that cruel Prince, was an expres type of that which was to befal the christian Church, during the tyranny of *the man of sin.* Concerning this read the Prophecy of *Daniel*, especially the 7, 8, and 11 Chapters. Mark what he saith of the *Mouth that speaketh great things*; and of the *Horn* (that is the power) *that exalts and magnifies it self above every God.* He foretels *That it shall make war with the Saints, and shall prevail against them:* That it shall undertake to *change Times and Laws:* And finally, *That it shall pollute the Sanctuary, and that it shall place there the abomination which causeth the desolation.*

Pa. *These are dark Prophesies which you understand as you please.*

Proiest. I could easily explain them; but there are some that need no commentary. Read, I pray, (without passion) St. *Matth.* 24. and you will find that our Lord Jesus Christ himself foretels, *That false Prophets shall arise, saying, Behold Christ is here, or he is there: behold he is in the Desert: behold*

behold he is in the ſecret Chambers. Read without choler, 1 *Tim.* 4. and you will find that the Holy Ghoſt contents not himſelf with pre-admoniſhing us carefully, *That ſome ſhall depart from the Faith, giving heed to ſeducing ſpirits, and doctrines of Devils*: But alſo gives us viſible and palpable marks, whereby to know theſe ſeducing Spirits; *Forbidding to Marry, and commanding to abſtain from Meats which God hath created to be received with thanksgiving, of them which believe and know the truth.* Read 2 *Theſſ.* 2. and you ſhall there ſee the chief of theſe revolters painted in all his colours: You ſhall find him *ſitting as God in the Temple of God, ſhewing himſelf that he is God.* Finally, if you will ſee the extremity of this *deſolation*, you ſhall find it in the Revelation of S. *John*, the beloved Diſciple, to whom the Angel of God foretels, *That there ſhall ariſe a Beaſt cloathed with Purple and Scarlet: who ſhall have horns like the Lamb, and ſhall ſpeak like the Dragon, and ſhall diſgorge his blaſphemies That all the earth ſhall go after the Beaſt: That no man can buy or ſell, if he hath not the mark, or name of the Beaſt, or the number of his name: That it ſhall be given to him, to make War againſt the Saints, and to overcome them*; and *that he ſhall make himſelf drunk with the blood of the martyrs of Jeſus.*

Theſe Propheſies, and many other the like, which hold forth an extream *deſolation*, cannot be doubted, ſeeing they are found in the holy Scripture, in ſuch formal and expreſs terms; To know whether they be accompliſhed, we need onely know what was the Face of the Church, when God raiſed up our Forefathers; what Doctrines and Services were then in requeſt, what

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Tyranny and cruelty was then exerciſed; and what were the combates and ſufferings of our Bleſſed Martyrs? Now theſe things may be known by true and faithful Hiſtories, which are the Sacred Monuments of Ages paſt; yea, (as God by his adorable Providence draws light out of darkneſs) the moſt cruel enemies of our Religion, ſay enough to diſcover to us *the myſtery of iniquity.*

If you deſire to know more of this, take the pains to read the Treatiſes which have been made on this ſubject, and particularly Mr. *Du Moulin* his excellent Book of *The Accompliſhment of Propheſies.*

Pa. *In all thoſe Propheſies which you have mentioned, things which muſt happen in the* laſt days, *are ſpoken of; as St.* Paul *ſaith expreſly, in* 1 Tim. 4. *But according to your reckoning, it is long ſince, that* deſolation *is befaln the Church; and conſequently, it is not that which the propheſies ſpeak of.*

Proteſt. You err for want of knowing the ſtile of the Spirit of God, who diſtinguiſheth the duration of the World, into three Ages. The firſt comprehends all that ſpace of time which paſſed from the Creation of the Heavens and the Earth, until the Publication of the Law on Mount *Sinai.* The ſecond comprehends, all that time which paſſed from Gods giving the Law to the people of *Iſrael*, until the manifeſtation of our Lord Jeſus Chriſt, (who appeared under the Vail of our Humane nature, and hath *brought to light, Life and immortality through the Goſpel.*) And the third comprehends, all that time which is paſt ſince the firſt coming of Jeſus Chriſt in the

the fleſh, and that which ſhall be until his ſecond coming, when he ſhall come in glory to *judge the quick and dead.* This third age is called, *The accompliſhment of time*, and *the laſt times*, becauſe after that *there ſhall be no more time*; as it is ſaid in the *Apocalyps*, chap. 10. *That the Angel ſware by him that lives for ever and ever, who created Heaven, and the things which are therein; and the Earth, and the things which are therein; and the Sea, and things which are therein, that there ſhould be time no longer.* It is in this ſenſe that the Apoſtle tells us in the *Galathians*, chap. 4. *That when the fulneſs of time was come. God ſent forth his Son, made of a Woman, made under the Law*; and it is in the ſame ſenſe that St. *John* ſaith, in his firſt Epiſtle, chap. 2. *Little children, it is the laſt time, and as ye have heard, that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know, that it is the laſt time.*

There is nothing more ridiculous, then to imagine that the *deſolation* of the Church foretold by the Ancient Oracles, ſhall come to paſs but a few years before the end of the World: For there is need, not onely of many years, but of many ages, to invent ſo many Frauds, Subtilties, and Artifices; to introduce ſo many pernicious Doctrines, Superſtitions, and falſe Services; to raiſe to the height, ſo vaſt, ſo abſolute, and ſo tyrannical a Dominion; and to exerciſe all the injuſtice, cruelty, and barbarity, which the Spirit of God had foretold: But the Apoſtle ſhould for ever ſtop your mouth; for after that he had repreſented to us, a Man reigning and ruling in the Houſe of God, *as God* (which notes the greateſt

eſt *deſolation* that can befal the Church) he addes theſe expreſs words, *The myſtery of iniquity doth already work.* Now how can you imagine, that ſo ſtrange a *Myſtery*, which hath been contriving ever ſince St. *Pauls* times, ſhall be *revealed* but a very few years before the end of the World.

But if you are not yet fully ſatisfied, conſider I pray, that this great Apoſtle having declared, *That the day of the Lord ſhall not come, except there come a falling away firſt; and that man of ſin be revealed, the Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.* Adds theſe words, *And now ye know what with-holdeth; onely he who now letteth, will let, until he be taken out of the way, and then ſhall that wicked one be revealed.* The Ancients believed as well as we, that this *Man of God*, by a holy prudence, denotes in obſcure terms, the Ancient *Roman* Empire: Now it is a long time ſince that Empire hath been deſtroyed, and that nothing of it remains, but the name and figure.

Pa. *As many gloſſes as you pleaſe; but the holy Scriptures do not ſay, that the* deſolation of the Church *is come; nor doth he preciſely tell us the time when it ſhall come.*

Proteſt. The holy Scriptures cannot ſay, That this deſolation is come, becauſe they foretel it as a future thing: They do not deſign the day, when it ſhall come, but they give marks, by which we may infallibly know when it is come; but (if it be lawful to compare Heaven with Earth, and Paradiſe with Hell) even as the Prophets

phets foretold, *The Myſtery of Godlineſs*, and coming of the *Meſſias*: And the Apoſtles prove the accompliſhment of their Divine Oracles, by demonſtrating, That in Jeſus, the Son of *Mary*, all the Predictions, are fully and perfectly found to meet: So the holy Apoſtles having foretold *the myſteries of iniquity*, and having painted *the ſon of perdition* in all his colours, we prove the accompliſhment of their Propheſies, by ſhewing the punctual event of all thoſe things which were foretold; and by ſhewing you a man exactly like that ancient portraicture drawn by the hands of thoſe *Holy men of God*. So that as St. *Paul*, (ſpeaking of Jeſus Chriſt, and of the myſtery of our Redemption, in the preſence of King *Agrippa*) ſaid, *I ſpeak nothing but the things which Moſes and the Prophets have foretold*; ſo (what ſtirs ſoever you may make) when we ſpeak of *the deſolation of the Church*, and of *the prophanation of the Sanctuary*, we ſpeak of nothing, but of the punctual accompliſhment of all that had been foretold by Jeſus Chriſt, and his Bleſſed Apoſtles.

Pa. *Tell me, I pray, is it neceſſary to believe all that is contained in your* Confeſſion of Faith?

Proteſt. I have already given ſatisfaction to this demand, by telling you, that the writing entituled, *The Confeſſion of Faith made with common conſent, by the Reformed Churches of France*, contains not onely our *Poſitive* and *Affirmative* belief (whereof I have already given you the ſum in the beginning of this Conference) but alſo the *Rejection* and *Condemnation* of thoſe Errors and Superſtitions which bear ſway in your Church. So that it expoſeth to the view of the World,

as

as well what we believe, and ought to believe, as what we believe not, nor ought to be believed, either by us, or any other Chriſtian, And as for thoſe things which properly concern our belief, they are not all abſolutely neceſſary, nor of the ſame degree of neceſſity: For our Forefathers formed this *Confeſſion* to ſerve for an apology, againſt thoſe who did calumniate them in a moſt helliſh manner, accuſing them of Atheiſm, Impiety, and all ſorts of crimes: And therefore they were conſtrained to inlarge themſelves, and to ſay many things, ſuitable to their times and condition.

Pa. *Speak more diſtinctly, and (if you pleaſe) anatomize your Confeſſion of Faith.*

Proteſt. Firſt, It contains the Sum of our *Poſitive* Doctrine, in which are to be found all things neceſſary to Gods glory, and our ſalvation.

Secondly, It holds forth an Abridgment of thoſe Errors and Superſtitions which we reject, and gives the principal reaſons of our Separation from the Church of *Rome*.

Thirdly, (To ſhew that as to the principal points of Religion, we have an entire conformity with the Church of the firſt Century) it mentions the moſt ancient General Councils, and ſome of the moſt famous Fathers, who rejected and deteſted the Hereſies which we now reject and deteſt.

Finally, It tells us of the Captivity of the Church, and of its deliverance, of its ruine and deſolation, and of its reeſtabliſhment; That ſo we may admire the inexhauſtible Treaſures of the Wiſdom of God, which is *various in all things*; & that we may be obliged to render Everlaſting Praiſes to this Almighty Arm, which *tranſlated* our Fore-

fathers

fathers *out of the kingdom of darkness, into the Kingdom of his Marvelous Light.*

But (as we have already observed) it is not at all necessary, that we should hear of all the Heresies, which from time to time, came out of the *bottomless pit*; nor that we should know exactly all the Errors and Superstitions of *Rome*; onely we must reject them, when they are propounded to us; also (to speak absolutely) I may say, That it is not necessary to Salvation, to know the History of the Ancient Church. A man that truly believes, and is regenerate, who never so much as heard of the Councils of *Nice*, *Constantinople*, *Ephesus*, and *Calcedon*; and never heard St. *Hillary*, St. *Athanasius*, St. *Ambrose*, or St. *Cyril*, so much as named, may be saved for all that. He is onely obliged to believe the holy Doctrine, which those Ancient Councils determined, and which those Fathers believed, in Conformity to the Word of God contained in the holy Scripture: And when those Heresies are represented to him, which this Ancient Church rejected and condemned by the same Word of God, he must in like manner, reject and condemn them.

Pa. *Seeing that in this piece there are so many several things, and that they are not all the object of your Faith: Why do you call it the* Confession of Faith of your Churches?

Protest. Commonly things take their name from their most noble and excellent part. We call it *Confession of Faith*, because the principal end and aim of that Apology, is to shew, that (by the Grace and Mercy of God) we are true Christians, who believe all things which Jesus Christ and

and his Apoſtles have taught, and which have been believed from the beginning, and by all Chriſtians in the World.

Pa. *Then you muſt renounce the Fifth Article of your* Confeſſion of Faith; *and muſt confeſs,* That the Word of God contained in the Canonical Books of the Old and New Teſtament, is not the rule of all Verity, *Seeing you your ſelf confeſs, That you hold many things which are not to be found in thoſe Divine Books. For I argue thus, That which you lay down in your* Confeſſion of Faith, *is true or falſe; if you acknowledge it falſe, you condemn your ſelf. If it be true, either you muſt ſhew it me in the holy Scripture, or elſe you muſt confeſs againſt the very terms of your ſaid Article, that this holy Scripture* is not the rule of all Verity.

Proteſt. You have already made this Objection, and I think I have ſufficiently Anſwered it: But ſeeing it pleaſeth you ſo much, that you have it always in your mouth, I will (to ſatisfie you) examine it once more. To demonſtrate the vanity of your Argument, I take notice, that you cut off the eſſential words of the Article; for it is thus, That the Word of God contained in the Canonical Books of the Old and New Teſtament, is the rule of all Verity; *containing all that is neceſſary to the Service of God, and our Salvation.* But it is clearer than the Sun, That we ſay not abſolutely, and without limitation, that the Word of God muſt regulate all ſort of truths; and that all that of which it makes not mention, is falſe and a lie. A man muſt be more than diſtracted of his wits, who ſhould have ſuch a fooliſh and extravagant thought. There are many things of which we are aſſured by the Senſes;

Senses; some things we learn by Histories, which have been written from age to age; and some things we know by the report of others, and by our own experiences.

In fine, There is a multitude of things, whereof the Word of God makes no mention at all, either explicitly, or implicitly: Therefore when we say in the Fifth Article of our *Confession of Faith, That the Word of God is the rule of all truth*, we understand it *of every Gospel truth, and of every truth which concerns Faith, and is necessary to Salvation*; as the same Article clearly explains it, by adding immediately after that, *It contains all that is necessary to the Service of God, and our Salvation.*

Moreover, (as I have already observed) you must carefully distinguish betwixt *the rule, and the thing regulated thereby.* The rule is the Word of God, and the thing regulated, is the Doctrine of our Salvation, and the Service of God. All that is squared by this rule; all that is contained in this *Divinely inspired Scripture*, or may be drawn thence by evident and necessary consequence, we embrace it with an entire Obedience of Faith. On the contrary, we reject whatsoever is not squared by this rule; whatsoever is contrary to, or hath no Conformity or Agreement with the Word of God. And we value it not at all, how fair a shew soever it may have of Piety and Devotion. If you will take this rule from me, you must make appear, that I believe something necessary to the service of God, or our salvation, which is not conformable to this Book of Life.

Hear

Hear now the direct and exact anſwer to the *Dilemma*, which you made me, and which you thought to be an *Achilles*. I affirm nothing but what is true; yet I am not obliged to prove by the holy Scripture, all ſorts of Verities, but onely thoſe which concern my Faith, and which I believe *neceſſary to the Service of God, and the Salvation of Souls.*

Pa. *I pray explain your ſelf more clearly, and tell me ſincerely, what you believe to be in the holy Scripture, and what you confeſs not to be there?*

Proteſt. Whatſoever is neceſſary to Salvation, is clearly and expreſly in the holy Scripture. If there be any thing of this nature, which is leſs clear in one place, it is ſufficiently explained in another. And Scripture is interpreted by Scripture it ſelf: God hath provided for our Salvation in ſuch ſort, and hath diſpoſed his Oracles with ſuch an admirable Wiſdom, that not onely the Precepts of Faith and Piety, but alſo thoſe of Regeneration and Holineſs of life, are clear and eaſie to be underſtood. A man that is reaſonable, and hath common ſenſe and a pure Conſcience, who knows nothing but what is clear, and what he eaſily underſtands, and doth thereunto conform his belief, his life, and his manners, ſhall infallibly attain the glory and felicity of the Kingdom of Heaven.

The holy Scripture gives not a particular deſcription of all the Errors, Superſtitions, and falſe Services, which we, and thoſe who come after us, muſt reject. If all that Satan and his Inſtruments have invented in all parts of the World, ſince the Creation, and all that they ſhall invent, until the end of the World, ſhould be inſerted in this

Divine Book, it would be endless, and become a confused piece: But it furnisheth us with weapons sufficient to fight with, and confound all sorts of Errors, Abuses, and Superstitions, and especially those that raign in your Church; And I will shew you how.

First, It clearly and expresly forbids many things, which your Church practiseth in the view of all the World; as the *Veneration of Images*, and *Service of Angels*.

Secondly, It declares to be lawful, things which your Church renders criminal. For example, it permits us in expres words, to *labour six days* of the week; but with you, it is a mortal sin to work on Holidays, which make a good part of the week and year.

Thirdly, It commands things which your Church prohibits us to believe; as the communion under both kinds.

Fourthly, It advertiseth us (by a Prophetick spirit) of certain gros abuses, which should be introduced into the Christian Religion; as *the forbidding to marry, and the commanding to abstain from meats which God hath created to be received with thanksgiving*.

Fifthly, It gives to those Superstitious Ordinances, a name and quality, which shews us in what *shop* all the rest were forged, which have beenintroduced under the Mask and false pretence of Devotion; and which men would make pas for necessary, although God speaks not of them.

Sixthly, It gives us a general rule, which alone is sufficient to make us reject the Mas, Purgatory, Papal Indulgences, Invocation of Saints, Veneration of Relicks, Adoration of Cross, and all Humane

Humane Traditions and Inventions in general: For it tells us, *That they worſhip God in vain, who teach for doctrines the commandments of men.*

Seventhly, (To make us deteſt all ſorts of Novelties in Religion; and to teach us not to yield in this caſe, to the moſt ſublime and glorious qualities in the World,) it requires, that *If an Angel from Heaven preach any other Goſpel, then what hath been preached to us* (by Jeſus Chriſt and his Apoſtles) *we ſhould account him as curſed.*

Finally, (to take away all ſhifts and pretences of cavilling) it ſaith in expreſs terms, *Let no man preſume above what is written.*

I do but touch theſe things in general, becauſe I have already explained them to you particularly and at large.

Pa. *Will you not receive the Fathers and Councils, and ſubmit to their decrees?*

Proteſt. I receive them with all my heart, in all things wherein they are found conformable to the Word of God; and ſhall hear them with delight, ſo far forth as they are witneſſes to the Heavenly truth. But (by Gods grace) I will never receive them as Judges of my Conſcience, and as a rule of my Faith. This would be to ſet men on Gods Throne, and to give that honour and glory to the creature, which is due alone to the Creator. We ſhall be judged at the laſt day, according to the *eternal Goſpel* of the Son of God, and the infallible Rule of his holy and divine Word, and not according to the writings of the Fathers, or determinations of Councils.

Pa. *But I will produce to you the holy Fathers and Councils, alledging and interpreting the holy Scripture.*

Protest. You will have done the sooner, if you alledg the holy Scripture it self, and it is the only way to convince me, if I be in the wrong. For my Faith and Religion are not tied to the opinions or interpretations of any man, dead or alive. God alone (*who hath prepared his Kingdom for me, from the foundation of the world*) is he that can shew me the way thither. I suspect every other way but that which he hath chalked out to me with his own Finger. Was not the Christian Religion perfect and compleat in all its parts, before they (whom you call the *Fathers*) were born ? I will look on it with the same eye, as I should have beheld it with in the Apostles time.

Pa. *But it is an easie thing to hear the holy Fathers, and to be regulated by their behalf.*

Protest. On the contrary, it is to cast ones self into a bottomless Pit : for the writings of the Fathers are almost infinite. It requires years, or rather whole ages, to read them all exactly, and to compare them one with another : They are Greek and Latine Books, whereof you can understand nothing, unless those tongues are very familiar to you. Many times the Fathers contradict one another, and sometimes themselves : they had many particular opinions, which you reject as well as we, and many Ceremonies which you practice not at all. They never pretended to be the Rule of Christian Religion ; on the contrary, they openly declared, that they understood their Books were to be examined by the *Canonical Scripture.* They themselves send us to this divine Tribunal ; and they teach us, That all differences which arise amongst Brethren in matters of Religion, *ought to be decided by the Testament*

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of their Heavenly Father : When the Fathers contradict you, and condemn the opinions and ſuperſtitions, which are in requeſt amongſt you, your Doctors are ſo far from acquieſcing in their judgment, that they reject them with contempt, and revile them.

In fine, ſeeing you will oppoſe me, and convince me of Error, you muſt do it by the Principles of my Religion: But I have often told you, (and I tell it you again) that the Word of God contained in the holy Scripture, is the onely Rule of my Faith, and the ſole model of my religious Worſhip. I will never depart from ſo ſacred, and ſo well grounded a reſolution.

Pa. *This is the way never to end our differences.*

Proteſt. On the contrary; nothing is more eaſie, if you will lay aſide that prejudice and paſſion which blinds you; for thoſe paſſages which decide our controverſies, are few in number, and eaſie to be underſtood; or if there be any which at the firſt view ſeem ſomewhat obſcure, they are explained and interpreted by others, which are clearer then the Sun. Would to God we could appear before an unintereſted, and an uncorrupted Judge; if it were a Heathen, provided he had skill in Tongues, common ſenſe, and ſome ſpark of honeſty, and moral goodneſs, I am ſure that (if he could have ſo much patience, as attentively to hear and examine the paſſages alledged on both ſides) he would give ſentence for the truth which we profeſs.

Pa. *Do you think that a Pagan would approve of your Religion, and give ſentence in its favour.*

Proteſt. No : (to ſpeak abſolutely :) On the contrary it is certain, that if he ſhould judge according to his own maxims, and particular opinions, he would condemn both your Religion and ours, ſeeing he makes open profeſſion to be a ſworn Enemy to Chriſtianity : But as the Members of Parliament judg of certain Cauſes, according to the Laws and Cuſtoms of the Parties, although that in the end, they diſallow thoſe Laws and Cuſtoms; So a Pagan Judge might pronounce ſentence, conformable to Divine Laws and Ordinances; although he did not believe them to be Divine, he might judge according to what ſhould be alledged and proved by the holy Scripture. And in this caſe, I doubt not but he will give ſentence on our ſide.

Pa. *This Propoſition is a meer Chimera, and a very extravagant imagination.*

Proteſt. To take you off from this opinion, give me leave to mind you of that renowned diſpute, of which we have a large deſcription, in a famous ancient writing, commonly attributed to *Vigilius* Biſhop of *Trent*; but the moſt learned agree that it is a manuſcript of *Gelaſius* Biſhop of *Rome*. You have heard in the preceding Dialogue, that the Author of this excellent piece, brings in *Sabellius*, *Photinus*, and *Arius*, Hereticks, diſputing of the Trinity, and of the Eternal Divinity of our Lord Jeſus Chriſt, againſt St. *Athanaſius* an Orthodox : He ſuppoſeth that this conference was held before a Pagan Judg, named *Probus*, and that this man had expreſs charge and Commiſſion from the Emperour *Conſtantine*, to hear them, and to judg of their difference; not according to his own fancy, but according

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to the proofs which they ſhould produce. He repreſents none of them, alledging either Councils or Fathers, which had been before them: he ſaith that they all pitch upon the Word of God only, contained in the Scripture of the Old and New Teſtament. And he concludes, that the Pagan judging of the conteſt, by this only Law, openly gave ſentence for the Truth. What ſhould hinder us from ending all our Controverſies in the ſame manner?

Pa. *There never was ſuch a Conference: And it is a meer fiction, whether it be of* Vigilius, *or of Pope* Gelaſius.

Proteſt. I confeſs that this was not a real conference: and that the Emperour *Conſtantine*, *Photinus*, *Arius*, and St. *Athanaſius*, died above One hundred, and *Sabelli s* above Two hundred years before it was compoſed, However, Pope *Gelaſius* doth not ſuppoſe an impoſſible, and an impertinent thing. On the contrary; he intends to leave to poſterity, the perfect model of a well ordered Conference. He teacheth us by this rich invention, that there is not a difference about the greateſt and moſt ſublime myſteries of Religion, but may be decided by the holy Scripture; and that the proofs for the truth are ſo clear and expreſs, that a meer Pagan may pertinently judg of them. Moreover, what this renowned Biſhop propoſeth, as a thing which may be, hath really been: for there have been famous conferences in which the Orthodox have diſputed againſt Hereticks, in the preſence of Pagans, and the truth hath remained victorious.

Pa. *In all the Conferences that have been held to end differences which have ſprung up in the Church, the Orthodox Biſhops never admitted Lay perſons for Judges, much leſs Pagans.*

Proteſt. I can eaſily prove the contrary: for St. *Auguſtin* diſputed often, without any other Judges than the people of *Hippo:* as in the year Three hundred ninety two, againſt *Fortunatus* a Manichee; In the year Four hundred againſt *Felix* of the ſame ſect; and in the year Four hundred twenty eight, againſt *Maximinus* an Arian Biſhop. Moreover in the year Four hundred and Ten, *Laurentius* a Lay-perſon, (but of eminent Quality in the World) judged betwixt this Holy Biſhop, and the Earl *Paſcentius*: In the year Four hundred and Eleven, the Tribune *Marcellinus*, commiſſionated by the Emperour *Honorius*, was Preſident at the Conference betwixt the Donatiſts and the Catholicks, and gave ſentence for theſe. Hereafter tell me no more, that Lay perſons never judged of Differences in Religion.

Pa. *However, all theſe Judges which you have named, were Catholicks: But you cannot ſhew me one example of theſe pretended Conferences, in which Pagans were conſtituted Judges of Chriſtians.*

Proteſt. If you will believe St. *Epiphanius* in his *Panarion* againſt Hereticks, about the year of our Lord, Two hundred ſeventy two, an Orthodox Biſhop, named *Archelaus*, entered into a Conference with the Arch-heretick *Manes*, in the City of *Caſcara* in *Meſopotamia*. And he accepted for Judges

Judges of the Diſpute, *Marcippus*, a Heathen Philoſopher, *Claudius* a Phyſician, *Ægialeus*, a Grammarian, and *Cleobulus*, a Sophiſter, who adjudged him the victory: After this nothing can be ſaid.

Pa. *Do you think, if our rights were debated before a Pagan, that he would declare, that your Creed, and your Worſhip, are conformable to the Rules and Maxims of the holy Scripture.*

Proteſt. I do not only think it, but am more than perſwaded of it. I ſay, that a Pagan, who is in his right wits, and underſtands the Hebrew and Greek (which are the Languages of the Old and New Teſtament) and would without paſſion or favour, ſincerely judge by the paſſages of holy Scripture, alleadged on both ſides, would infallibly adjudge us the Victory, in all the points of our Controverſies.

For Example, In the point of Images, and the Veneration of them, it would be to much purpoſe to alledge the Brazen Serpent, and Golden Cherubims; he who ſhould be choſen Judge, would have ſo much diſcretion as to know, that theſe are Symbolical Figures, which were never propoſed to the people of *Iſrael* to be adored, and that they are nothing like the Images before which you kneel and worſhip. And above all; having read and weighed the terms of the Law written by Gods own Finger, I am confident he would, without heſitation pronounce this ſentence.

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"The question is not, What God (who is "above all Laws and Ordinances) commanded "*Moses* for some particular reason; but what you "are to do, or what you are to abstain from.

"Now seeing the Law of your God (which "both of you receive, as the rule of your De-"votions) is so clear, and so express, and forbids "you (in such direct terms, and with such great "threats) to make *Graven Images*, and *to bow* "*down to them*; they are infallibly in the wrong, "who make *Graven Images*, and *bow down to them.*

So in the point of the *Eucharist*, in which there seems to be a world of difficulty, I see nothing more easie to be decided; Represent truly, and without disguise all that you do in the Mass, and in the distribution of the Sacrament. Let us also be permitted to represent with all sincerity and candor what we observe in celebrating the holy Supper: And let the Pagan take the holy Scripture in his hands; let him read heedfully, the Institution of this Sacrament, with all its circumstances; and let him consider all the Actions and words of our Lord Jesus, and thereupon let him pronounce his judgment.

Do you doubt that the sentence would not be couched, in these or the like words: "Seeing you "adore Jesus Christ as your *God and Saviour*: "Seeing he is the Author of your Religion, and "hath commanded you to do, in remembrance of "his Death and Passion that which he did with his "Apostles the same night in which he was be-"trayed; they are well founded, and do exactly "imitate the Pattern and Model which is given "them

"them, (who without elevating a pretended "Hoſt, and cauſing it to be adored) do *break the* "*Bread*, and diſtribute it to Believers; and do "preſent the Cup to all that communicate, to "aſſure them, that the Blood of Jeſus Chriſt, was "ſhed for the Remiſſion of their ſins. But they "are manifeſtly in the wrong, who *break not the* "*Bread*; who elevate a pretended Hoſt; who "adore it, and cauſe it to be adored. And it is a "manifeſt Sacriledge to deprive communicants of "the Cup, ſeeing the Words of your Chriſt are "ſo expreſs, *Drink ye all of this*; and that thoſe of "his Apoſtle, are ſo preſſing, *Let a man examine* "*himſelf, and ſo let him eat of that Bread, and drink* "*of that Cup.*

FINIS.